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HOW I WOULD BE LOVED.

BY ELIZA WOODWORTH.

As the sea loves the land,
The strong, all-embracing sea,—
For it blesses the fruitful and frozen strand,
It leaves the fringe of the smiling lea,
And sings to cities and crowded coasts,
And its voice is the murmur of hosts,
As it glides
With mystical tides
Round the oricet slopes, where, in exquisite
calm,
Bloom the lily and rose, thrive the pine and
the palm;
And it pours
Fast the desolate shores;
Lo! it chants by the sullen and bare,
A psalm rounds through the wintry air—
Thus love shall bless the dull wastes in me,
As the bleak, fruitless wilds and the frozen
isles
Are blessed by the strong deep sea.
Pekin, N. Y.

ALMOST.

BY REV. W. T. WORTH.

A young convert arose in the prayer-meeting last evening, and said: "A few days since, the foreman of my room came to me, and said, 'Henry, are you a Christian?' I replied, 'Yes, sir, I am.' At least, I am trying to be. I look to the Lord for strength and grace!" And then I thought of nothing better to say, so I thought I would ask him a question; so I said, 'Mr. Smith, are you a Christian?' He replied, 'I go to church!' Then I didn't know what to say. But a few days before this conversation, a boy about twelve years old came into the shop, and asked for work. When the foreman told him he had none for him, he told a pitiful story of the sickness of his father and mother. The foreman then asked him if he had ever worked in a jeweler's shop; and he replied, 'No, sir; but I have worked next door to one!' So, when I could not think what to say to my foreman, this came into my mind, and I said, 'Mr. Smith, do you remember the little boy who came in here the other day, and said he once worked next door to a jeweler's shop?' 'Yes,' 'Do you think that working next to a jeweler's shop made him a jeweler?' 'No,' 'Do you think that going to church makes you a Christian?'"

Who does not see that the answer of this divinely-taught young convert rises to the earth all the refugees of our dear friends away from the Saviour, who have become accustomed to substituting fallacies for reasons, and good deeds of their own for faith in Christ's blood and New Testament obedience! Many who are deferential and reverential in the presence of the Gospel proclamation, say that while such a way as it prescribes is doubtless proper for most people, they must be allowed to present, as the ground of their hopes, their uniform kindness to Christian ministers, their constant readiness to aid in their support, their presence and devout behavior in church service, their compassionate and self-sacrificing ministrations to the unfortunate, their honorable business dealing, and their high regard, generally, for the rights of men. These are grand things. The true Christianity is very far from discarding them; it insists upon them. But with equal vigor it protests against their substitution for the "faith which works by love." This is evidently working "next door to a jeweler's shop."

Or, men may go farther and agree with Rev. Mr. Wendte, the new pastor of the new Channing Church in Newport. Last Sunday, in a discourse in which he gave his reasons for refusing to unite with all the Protestant clergymen in a request for the closing of the fashionable Casino on the Sabbath, he eulogized that class of Sunday amusements; and then, turning to the sanitary condition of the city, he said: "Let us preach a gospel of salvation through sewers, and that clean cesspools are a primary requisite in the formation of a Christian character." If this is so, cities favored with most perfect sewage ought to be models of Christian character! Are they? All of this is veriest twaddle, as any one must know. For a block of grand residences may connect with the most approved modern appliances in the way of sewers and cesspools, and behind the swell fronts and plate-glass there is necessarily no more Christian character than you can find in the Koran. This is more than one door from the jeweler's shop.

Or they may go farther still, with Whipple, the essayist, in his rosy-hued and extra-laudatory eulogy of Ralph Waldo Emerson in *Harper's Magazine* for September, in which he says (p. 587): "In this [his perfect reticence in regard to his communion with God] he differed from most men of profound religious genius, who are sometimes garrulous on those points where he was inexorably mute. He never exclaimed, as other pious souls have exclaimed, 'See what the Lord has done for me!' His reticence was the modesty of spiritual manliness. . . How awful must have been, at times, his sense of spiritual loneliness, his lips austere shut even when the closest, dearest, and most trusted companions of his soul delicately hinted their wish that he would speak; but he died, and made no sign." On page 577 he says: "Emerson was not, indeed, a voice crying in the wilderness, but a voice which seemed to utter eternal decrees, coming from the serene communion of the speaker with the very Source of moral law." What a pity that when such a man, with such a voice, came to life's summit, he had no word like an "eternal decree" for his "hinting" disciples! "Garrulous" Paul said much about what the Lord had done for him. He wrote, within the damp walls of a Roman dungeon, in the almost unpierced gloom, such brave words of hearty cheer as have been copied by dying men for eighteen hundred years. The Master himself, when under the shadow of His own cross, and again on the slopes of Olivet, thought it not out of place to be sufficiently "garrulous" to say those things which have been beacon-lights to His church, tossing and straining on the surges through all this long time since He went away.

Moreover, Mr. Emerson spoke when he had something to say. Sometimes if he had been "inexorably mute," it would have been better, as often for commoner men. I quote from Whipple (p. 585): "He showed always a comical disgust of sick people." Now I quote Emerson (p. 586): "I once asked a clergyman in a country town who were his companions? what men of ability he saw? He replied that he spent his time with the sick and dying. I said he seemed to me to need quite other company, and all the more that he had this; if people were sick and dying to any purpose, we would leave all and go to them, but, as far as I had observed, they were as frivolous as the rest, and sometimes more so." Mr. Whipple says: "Every one who has observed, must acknowledge the half-truth in this apparently harsh statement." It is a really harsh statement; and off against it I want to put a sentence, so breezy and fragrant it seems to have blown over Lebanon instead of having been spoken in the dusty thoroughfare of the cities: "Go, tell John those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them. And blessed is he who ever shall not be offended in Me."

Standing afar and philosophizing on a man's miseries and duties, is quite different from struggling among them; working "next door to a jeweler's shop" is quite a different thing from understanding the business; and going to church is, at the best, only almost saved.

Dear reader, do you work next door to a jeweler's shop?
Providence, R. I., Sept. 11, 1882.

IN THE CAMP.

BY REV. MARK TRAFTON, D. D.

I owe an apology to you, O readers mine, for this prolonged delay in our excursion trip to the Maine lakes and woods. I left you on the steamboat landing in Bangor, without the slightest direction as to your future, and there you have been sitting on your baggage all these days and nights waiting for your conductor. Well, this is a tour of camping out, and I hope you have enjoyed the luxury. Variety is the charm of life, and you have had the opportunity of fully proving the truth of the maxim.

Let me explain my seeming neglect in a word. I heard a cry of distress

from Castine—one of my old-time charges—"Come over and help us!" And though last year I went down and did what I could for the good Brother Winslow, who was repairing the church (slip a dollar or more into an envelope, O reader, and direct to Rev. G. G. Winslow, Castine, Me.), yet the image of his pale face and skeleton frame so worked upon my somewhat taxed sensibilities, as he appeared to me in my dreams, that I took the next train for Boston, thrust a kind of poem and some sermon skeletons into my bag, with a collar and tooth-brush, a box of Brown's troches and a bottle of Jamaica ginger, and rushed for the Bangor boat, the genial president, W. H. Hill, giving me a free pass to Rockland. Then the steamer "Lewiston" took me up, with a pass from the agent, Capt. Coyle, and at 9 o'clock I stepped upon the wharf among a crowd of summer visitors, who came down morning and evening to witness the arrival and departure of the steamer. There was Winslow, not the pale ghost whose fleshless bones rattled with every step, as he had appeared to me in my dreams—he had simulated that for effect—but with a face rosy and rubicund, "round as my father's shield," glowing like a full moon, portly and robust, tipping the scale at two hundred pounds avoirdupois. Well, thought I, a plague upon sighing and grief; it puts a man up like a bladder! "Where will you go?" My carriage is here—go to my house; or Mr. So-and-so wishes to entertain you; or here are Capt. Duff and his wife, summer visitors, whose wife has insisted on your being their guest." Yes, Mrs. D. had written to me. I will go with them. And so I was domiciled with them, and a right pleasant home I found in the house of Mrs. Dyer. That evening I read an hour and twenty-five minutes to a good audience, and the next day, Sunday, I preached to a fine congregation. "Last year," said Brother Winslow, "they complained that you were too short." Well, I made it up, and the complaints, if any, were on the other side.

On Monday I was obliged to hasten back to Boston. I took the boat at 4 p. m., met the Bangor boat at Rockland at 6, and waited until 9. "Shall be in my house to breakfast to-morrow morning by 9 o'clock," I said to myself, as I turned into my berth. "Yes, there she goes!" as the signal gun to start echoed through the boat. Tired out, I soon lost myself in sleep. I awoke, as usual, many times during the night, and wondered at the smoothness of the Atlantic—never knew it so quiet in all the trips I had made over this route. Daylight streamed in through the blind of my state-room. "Ha!" said I, "we are running up Boston harbor." I looked at my watch. Six o'clock, said the sleepless pointers. "She is due at her dock soon," said I, as I jumped into my clothes. I was saved the time spent in the usual ablutions, as no water was in the ewer. Never mind—wash up at home; I shall catch the 7.30 train, and surprise them at the breakfast table. All ready for shore, I slid back the blind and looked out. Mother of Moses! There lay Rockland on the port bow, and here lay the steamer with both anchors in the mud, and the wind from the northeast blowing great guns. Disgust—that doesn't express it. At 9 a. m. they got their anchors, and taking the inside route, running in sight of Portland, at 9.30 o'clock p. m. we were in dock in Boston, and at 10.30 at night I roused the sleepers in my own house. Moral: Take no ship in September when you can reach your point by land!

Pick up your traps now, O ye excursionists! I will be with you in a few moments. I have only to run down to New Bedford to supply a Sabbath with my old charge, County Street. Yes, I went, and last Sabbath preached twice to most inspiring congregations. How like the old times, twenty-three years since! Ah me! How many familiar faces are absent now forever! And do you think, O reader, when I say that I was almost unmanned when, as I rose to commence the service, my eye instinctively dropped to the minister's pew where that blessed face sat up its encouraging smile to me so often? Alas! to be seen nevermore.

Here comes the train from the Maine Central station. All aboard, and we are off for the woods. Old-town is reached, and we switch off upon the Piscataquis railroad. I am alone, for I started two days in advance of my companions, who were detained by some engagement of Cooper's. Eleven o'clock, and we haul up at Blanchard, the end of the road in the primeval forest. A good dinner is procured for fifty cents. Up come the stages, with Jerry handling the ribbons. Baggage is piled on the female passengers clamber to the top (in these days the fair sex are rising), and we are off for a twelve-mile ride to Moosehead. Ruts and mud—no drought here such as we left behind us! Half-past two, and we roll up to the old Lake House, and Uncle Ivory gives me a warm greeting.

And now, with a good room, newly-furnished, "shall I not take mine ease in mine inn?" Blessings upon the man who first invented inns! There is no place, outside our own home, so perfectly restful as a good hotel. One is independent, retiring and rising at your "own sweet will," with no obligation to entertain any one—talk, or be whist. For two days, until the arrival of the "boys," I luxuriated in a perfect repose, so much needed.

Thursday afternoon brought the remainder of the party. Friday morning Mr. Gerrish, pre-engaged, drove up to the piazza with a span of bays and a roomy wagon. Baggage is stowed, and we are off for "Wilsou's ponds," three miles. Reaching Mr. G.'s house, we foot it down through the woods a mile or less to the shore, while the team drags the baggage over a rough road. Into the boats and off for a row of two miles, and we reach the "carry." Now comes the tug of pleasure. All must be "toted" across, up hill and down, through bush and brake and mud. But we have two men to do the lugging. Then into the boats again, with a row of three-fourths of a mile, and here we are in the old familiar spot. Mr. G. takes a boat and goes off up the lake for boughs, while we pitch our white dwellings. It is getting late, and night is coming. On the old spot on which I have rested for five years, I find a nice bedstead of poles. All around are similar luxuries, for last year Bro. Wagner brought a company of thirteen here from Springfield, who revelled in the richness of the woods for a month.

At last the work is done—boughs brought and beds made; and what beds—fir and spruce and cedar! Our lungs are ever filled with the health-giving aroma. The ground was wet, as I had never before found it. A shower came up in the night, and the tents were wet, but I had long since learned that one never takes cold in the woods from the dampness. Supper, and then "tired nature's sweet restorer" comes and lays a soft finger upon the eyelids, and you are not. I hunted for my old candlestick, but had left it at home. But, *nil desperandum*, I found an old tin trumpet blown into dumbness by some of the last-year urchins, and breaking off a piece, sharpened a stick, stuck it into the ground, and putting a candle into the top, illuminated my entire house. But,

"The wild duck has flown to her nest,
The red deer laid down in his lair;
E'en for man is a season for rest,
And to my shelter repair."

So please ask no more questions until morning!

LETTER FROM ST. LEON SPRINGS, CANADA.

"Study to be quiet," saith the Scripture. Here and now the lesson may be well learned. I have just arrived, and I never so appreciated stillness as this beautiful September day in this beautiful spot. Having spent so much of my vacation in Boston, I seem to be peculiarly prepared to enjoy the complete change in sight and sound and sense.

I want to warn your readers against one mistake I made. Never come to Montreal by the Grand Trunk road via Portland; for of all the roundabout routes this (as the boys say) "takes the cake." I left Boston with the intention of visiting the famous Wentworth Hotel at New Castle, N. H., and so was forced to take the Eastern railroad. Of the

journey to New Castle I cannot say too much. Bostonians know all about the "Wentworth," and need not be told that a stay there is always a delight. I will only say that, to my mind, there is no more perfect summer resort in our broad country than Mr. Frank Jones' hotel at New Castle.

But after that there came to me, by way of experience in journeying, nothing but disgust, fatigue and discomfort—no possibility of checking baggage from Portsmouth farther than Portland—a confusion most confounding at the latter place in transferring to the Grand Trunk train; and a rate of running, after we started from Portland, which would be of no credit to the slowest snail that crawls! And then the stops! They give an hour for supper at Gorham, and stay at Island Pond (where baggage is examined) from 8 till 10.30 p. m., for no earthly reason except it may be in the hope that travelers may get up an appetite for another supper, and thus assist in supporting an overgrown hotel located at this place. They succeeded in my case, for I decided to leave the dirty cars and stay all night. And here let me say, that the only way a journey from Boston to Montreal by the Grand Trunk railroad can be made any way endurable, is to break it by stopping over at Island Pond.

The rest of my trip was very enjoyable, taken, as it was, after a good night's sleep and in the light of a glorious day. The border country of Canada is very level along this road, as it is on every route from the States, and yet in the morning sun it seemed to me unusually varied and interesting. The sun was shining with unenvied brilliancy upon the tin roofs and spires of the Canadian metropolis as we approached it. Leaving our train, we seemed to detect a peculiar scholarly aroma in the air left by the American Science Association which had just closed its meeting. Montrealers appreciated this learned body, and, indeed, have never failed to admire everything and everybody that is American. I have often thought that this mountain city of Canada seemed less English and more American than Boston itself. To see Montreal at its best, one should visit it in winter. It then manifests characteristics neither American nor English, but purely Canadian.

But I must hasten to this famed resort, which has undergone a most thorough transformation since I wrote you last. In nine months the house which has furnished me a summer home for eleven seasons, and which sheltered my boyish head thirty years ago, has been replaced by a spacious hotel of the more modern type. While I appreciate the new, I miss the old house with its absence of all conventionalities, its freedom from those stiff formalities that so rob social life of its genuine pleasure. Then, again, the old inn was so full of memories that its absence seems to leave us very desolate. However, sentiment must give way to practical necessity.

The truth is, St. Leon has become so famous as a sporting, pleasure and health resort, that the manager (J. K. Gilman) was forced to "pull down and build greater." The new house stands on the site of the old, fronts the same delightful and savory balsam grove that skirts the low hills about, and borders the most picturesque river in all Canada, which in its course affords the most charming bits of scenery imaginable. St. Leon to me is one of the most beautiful spots on earth, and I might easily enlarge upon its charms. I will, however, spare you, and simply say that the season has been a very prosperous one, taxing the new house to its fullest capacity.

In former years I have written you from Parker Lodge, a sportsman's retreat situated twenty-five miles northeast of this place. I have just now returned from a most enjoyable trip to this forest paradise. Since my last visit, Mr. Parker (a boyhood playmate of my own) has organized a club, several members of which are Bostonians, and enlarged the Lodge, to meet the demands of increased numbers. I was the guest of the Canadian members of the club, and shall not soon forget the generous hospitality extended to me.

The woods were never more charm-

ing. To me there is no more delightful season for life in these Canadian forests than the early autumn. As Shakespeare says: "The year growing ancient, not yet on summer's death, nor on the birth of trembling winter." Every look from your camp, every step in your walk, at this time of the year, suggests the melancholy border-land between genial warmth and withering cold. The suggestion of melancholy just made is not of necessity at war with the idea of pleasure in the woods. Alison asks, "Who is there who, at this season, does not feel his mind impressed with a sentiment of melancholy?" And yet who is there who cannot from such sentiments derive the most substantial satisfaction, the most abiding pleasure? Wordsworth says: "Wild is the music of autumnal winds amongst the faded woods." And yet it is the very best of music, the strain of whose wild harmony most potently doth move both heart and soul. Bryant adds: "The melancholy days are come, the saddest of the year." And yet the author of "Thanatopsis" loved these "melancholy" days and drew his most joyous lessons from the scenes and hours of the dying year.

The spell of autumn came upon me in the woods last week, and I was quite inclined to linger there and learn more thoroughly its teeming lessons of highest wisdom, but hastening time and coming duty called me from the refreshing life of camp.

Politically, the Dominion is very quiet, the elections having all been held some time since. However, I find intelligent Canadians very much interested in our coming fall elections. The prospective candidacy of Ben Butler in our own State seems especially to attract attention here. No politician on our side the line is so well known in Canada as the irrepressible lawyer-general of Massachusetts. The Canadian peasantry are rapidly becoming freemen in the best sense, and show a high appreciation of the modern elective system. I like the peasantry of Canada, and could enlarge upon many characteristics which would show them fully equal to the best of any country, but I forbear, lest my nativity be charged as ground for a prejudiced and partial view.

Agriculturally, Canada was never in better condition than to-day. Hay and grain are already assured as a crop, and it is to be hoped that the early frosts (one or two of which fell upon us last week) may not seriously damage the later produce.

But my letter lengthens as the autumn evenings do; vacation shortens as the autumn days grow short; and both do make me mindful that I must be bidding you my annual farewell.

KIMPTON.

GOD SEEN IN JESUS.

BY REV. DR. DEEMS.

God never performs an unnecessary act. We know most of God in Jesus. More than in nature, more than in any verbal revelation. God is manifested in Jesus the Christ. His motives and emotions are learned, not by a long process of generalizations from the facts of the world, but by an open-eyed, open-hearted observation of the movements of the intellect and heart of Jesus. If the life of Jesus be the index by which men may know the workings of an infinite nature, then we must believe that our Heavenly Father never does a single thing to afflict His human children unnecessarily, never takes any delight in their sufferings, is always ready to save them from their sins, and does whatsoever an infinitely wise and benevolent nature can suggest to make them happy. So Jesus was. So God must be.

Now, it is a remarkable characteristic of Jesus that He never spoke an unnecessary word or performed an unnecessary deed, or did for another what that person could do for himself. There seemed to be omnipotence at His command. He claimed that there was. He performed acts which go as far as acts can go to prove such a proposition as the possession of limitless power. All disease was under His control. He could instantaneously heal lepers, open the eyes of the blind, unstop the ears of

the deaf, and give tone and health to chronic paralytics. All nature seemed under His control. He could still storms, and multiply bread a thousand-fold, even indefinitely, and change water into wine. He was the Master of the grave. He sent His summons through the gates into eternity, and called back the spirits of the long-departed to re-inhabit their former bodies. There is no perceptible limit to His power.

And yet He never performed a miracle to gratify His own passions or those of others. He never exerted His great power for display. If Jesus was a mere man, to whom Almighty God had for a season delegated His almightiness, it is inconceivable that He should not at some time have put forth His hand to gratify the curiosity of His beloved friends, or to indulge His own desire for display, or bind the hands of His foes, or destroy them with His word or power. But He never did. You never knew a man, never heard of a man, find no record in any history of a man, so content, so gloriously self-controlling, that he would not, at least once in a lifetime, break over the bounds and exert this delegated power selfishly. Jesus never did. Then God never does. It is the merest fanaticism to desire and pray that God will give us a sign, do a wonder, and set the universe agape at His monstrous power. He never did. He never will. If His power seems glorious to us, it is because that power is glorious. All that men see is what Habakkuk calls "the hiding of His power." God does only what God cannot leave undone.

DR. WM. BUTLER GOING TO INDIA.

Chaplain McCabe invited Dr. Wm. Butler to deliver his lectures on India and Mexico at the Iowa State camp-meeting last July. The audience were willing to coincide with Bishop Warren's opinion of these lectures—"They are immense!" One man of wealth said, "Doctor, why did you not write to me? I would have paid the whole amount you needed for the mission in Mexico." The gentleman who said this has given many thousands of dollars for the cause of God during the past few years. Chaplain McCabe asked Dr. Butler the question, "Would you not like to go back to India and re-visit the scenes of your toils and triumphs?" The question somewhat startled the Doctor, and he answered, "Why did you say that to me? It is the dream of my life!" "Then," said the Chaplain, "you shall go. Accept all invitations to lecture, apply the proceeds sacredly to this object until the first day of next April, and whatever you lack at that time I will furnish you."

And so it comes to pass that Dr. Butler is going to India. His Conference will give him leave of absence, and the noble founder of missions in India and Mexico will re-enter the valley of the Ganges which he first saw twenty-five years ago when he and his heroic wife undertook to plant the Rose of Sharon amid twenty millions of people to whom its beauty had never been revealed.

If any of Dr. Butler's friends in New England feel that it would be a privilege to assist in sending him "Gospel ranging through India once more," let them communicate with James P. Magee, 38 Bromfield Street, Boston. The Doctor will deliver either of his lectures for \$50, or both of them for \$100, and Chaplain McCabe will lecture for this object as opportunity offers at the same price, until \$1,500 shall be secured.

A very impressive funeral service occurred last Thursday in Newton Centre. After a long and very happy married life, the excellent wife of Dr. D. L. Furber, of the First Congregational Church, was quietly called to her heavenly rest. Mrs. Furber was very widely known, especially to former graduates of Dartmouth College, a woman of rare accomplishments, of a sweet dignity of character, of an earnest Christian zeal, interested in every department of religious work, and personally devoted to the Master's service as a very efficient co-laborer with her husband. She was greatly respected in the parish and throughout the city of Newton. Before her marriage she was at the head of a very popular and successful ladies' seminary in Hanover, N. H., the seat of Dartmouth College. Her death will awaken in many hearts over the land the tenderest recollections, and bring to her deeply-bereaved husband the sincerest sympathy. She has been an invalid and a sufferer for some time. While she leaves behind her a lonely home and weeping friends, the event to herself was, doubtless, one of transcendent joy; it was "rest for the weary"—the exchange of pain for paradise.

Miscellaneous.

EVER THE SAME.

BY REV. W. M. STERLING.

Change characterizes man and all his surroundings. The most of the sorrow, suffering and tears of this world are the result of this change. Rich to-day, men and women make their plans for to-morrow, but before the next day's setting sun, poverty like an armed man has overtaken them and despoiled them of that which was their delight. Anticipations of pleasure for the future cause the heart to flutter with joy, but sickness or death, or both, dash into the prepared cup the bitterness of gall, and we shudder as we press it to our lips.

As a beautiful vase thrown upon the rocks is broken into a thousand pieces, so change as a tyrant dashes our hopes and prospects for the future to the ground, and our only consolation is weeping amid the fragments. Concerning this world there is nothing abiding, but of Him on whom is our whole dependence for all that is really worth having in this world or any other, it is said, He is unchangeable—"the same yesterday, to-day and forever." "In the Father of lights there is no variable, neither shadow of turning." The sun has its spots, but the "Sun of Righteousness" hath not a shadow. He was the Divine One, and never shall be robbed of His divinity. He had power over devils, casting them out, and to-day He is stronger than the "strong man armed." He conquered death, rose alive from the tomb leading captivity captive. He is the conqueror of man's last enemy now. "O death, where is thy sting? The sting of death is sin, and the strength of sin is the law, but thanks be unto God who giveth us the victory through Jesus Christ our Lord."

It was Christ's blood to be shed that made the blood on Jewish altars of any account whatever. By His blood the patriarchs and prophets were saved; through the same blood the Christian triumphs to-day, and this blood "shall never lose its power" so long as there is a soul that needs a sin removed. He prayed for us (yesterday, in the days of His flesh), and then went on high and sat down at the right hand of the Father; and Paul tells us, "He ever liveth to make intercession for us."

What comfort the unchangeableness of Christ brings to the Christian! Many a wayward youth in repentant moments has found comfort in the belief that "mother loves me yet." A mother may forget her child; but Jesus is ever the same.

Reverses in business come, and sickness, and trials, and temptation, and we begin to feel, and finally to think, that Jesus does not love us. Look yonder! A little hill, and on that hill a cross, and on that cross a man around whose head is a halo of light in the midst of the surrounding gloom. Who is that? The Son of God. He left the glories of heaven and became a man on earth. He knew He would be poor, suffering at times hunger and weariness; that men would hate Him and hunt Him for His life, strike Him with their fists, spit on Him, taunt Him, and finally kill Him; and there He hangs in awful agony, though He might have depopulated the globe by lifting a finger. Why does He that? To save men from their sins. What put it into His soul to do that for us? Simply love—nothing but love. He did love us on the cross, we are sure of that; and we are sure He loves us now, for we read "Jesus Christ, the same yesterday, to-day and forever!" When for any cause we are tempted to think that Christ does not love us, let us remember Calvary and Hebrews 13: 8.

Parents came to Christ for their children, men and women came for themselves. The children were brought, and in all Jesus was interested, and He helped and blessed all. Ever the same! Then, parents, come! Children, come! Men and women, old and young, learned and unlearned, black and white, saint and sinner, let everybody come to Him. Bring your wounded hearts to Him; tell your anguish, "for earth has no sorrow that Jesus cannot cure." The disciples were sometimes baffled, but Jesus never, and He is the same evermore!

Come to Him with your little troubles; He will not be moody or uninterested. When your soul is pressed by a great burden, come to Him. He will not be unsympathetic. To the blind man He said, "What wilt thou that I shall do unto thee?" So to you will He tenderly tend and inquire, "Child, what shall I do for you?" Be not anxious; fear not; trust firmly; for "Jesus Christ is

the same yesterday, to-day and forever."

"Yet unchanged, while all decayeth,
Jesus stands upon the dust;
"Lean on Me alone," He saith,
"Hope and love, and firmly trust."
"Oh, abide, abide with Jesus,
Who Himself forever lives,
Who from death eternal frees us,
Yea, who life eternal gives!"
Minneapolis, Minn.

WHAT ARE THE STANDARDS OF DOCTRINE IN THE M. E. CHURCH?

BY REV. LEON C. FIELD.

[Concluded.]

I do not know of any further authorities that could be included in the first class, and pass now to the consideration of

II. What are "the present (in 1882) existing and established standards of doctrine?" What, in addition to those already mentioned and not contrary to them, have been adopted? In this, as in the other case, we find great indefiniteness and much variety and uncertainty of opinion. We have already quoted the statement of Bishop Baker, which enumerates Watson's "Theological Institutes" among the standards that common usage has sanctioned. This great work has certainly been of high authority in the M. E. Church during the last half century, and has done much toward moulding theological thought, not only in our own, but in other denominations. And yet the work is defective in many important particulars, especially in its philosophical standpoint, in its scientific teachings, and in its treatment of the department of Christian evidences. In these essential matters it is antiquated and often erroneous. So that it has already been largely superseded by other and later works, such as Pope's. It never was officially adopted as a standard of doctrine in the M. E. Church, any further than its position in the "Course of Study" to be pursued by Candidates for the Ministry in the M. E. Church gave it such official sanction. And this leads us to consider the claims of the authors prescribed by this "course" to be considered as standards of doctrine. The statement of Rev. D. A. Whedon (in McClintock and Strong's Cyclopedia, Art. "M. E. Church"), viz.: "The rigid examination to which all candidates for the ministry are subjected, is its (the church's) chief security that only what is deemed correct and sound in doctrine shall be preached in its pulpits," carries with it the implication that the authors in the "Course of Study" do hold the position of standards. But there is nothing in the Discipline to indicate this. It is nowhere prescribed that the candidate for our ministry shall be asked whether he agrees with the three-score or more volumes laid down in the "Course of Study," nor was it probably the design of the General Conference that such questions should be asked by the Annual Conference or its committees. "The Conference examinations are not inquisitorial as to belief, but as to knowledge, and while the Annual Conference has the power and the right to reject a candidate for admission on its sovereign judgment ('If he give us satisfaction,' the law says), yet it has no disciplinary warrant for demanding agreement with the authors prescribed in the 'Course of Study'." (Rev. J. Fullman in Methodist Quarterly Review, Apr., '79, p. 346). The law under which these examinations are held, reads: "But before any such candidate is received on trial or into full connection, or is ordained deacon or elder, he shall give satisfactory evidence respecting his knowledge of those particular subjects which have been recommended to his consideration" (Discipline 1880, ¶148). The authority, therefore, of the works named in the "Course of Study" as standards of doctrine, is very uncertain and indefinite. And whatever authors may be reckoned among our standards, or may be hereafter officially declared to constitute them, nothing in them which is contrary "to the existing and established standards of doctrine" in 1808, can have any authority whatever.

The claims of two other asserted standards remain to be considered. 6. The first is that of the Hymn-book. This has existed in six different forms since the organization of the church in 1784. It has done as much, probably, as the theological treatises and sermons of the church to disseminate the doctrines of Methodism, and more to give them vitality and vigor among the people. It has always had, at least, a quasi official sanction. The last Hymnal, like those which have preceded it, was compiled under the authority of the General Conference, and published with the official commendation of the Board of Bishops. It is made up of hymns by writers of all denominations, and by some of no denomination at all; but in general it embodies the doctrines and breathes the spirit of Methodism. It may justly claim a place among the standards, under the limitations imposed by the first Restrictive Rule. 7. The second is the Catechism. Until 1848 the Wesleyan Methodist Catechism, prepared by Rev. Richard Watson, was used in the M. E. Church. The General Conference of that year ordered the preparation of a church catechism, and one which had been prepared by the Rev. Dr. Kidder (then Sunday-school editor), assisted by other divines, was approved and adopted by the General Conference of 1852. I have used the singular term, Catechism, though there are a series of three, which really constitute one in three stages of development. The Discipline so far recognizes the Catechism as to make it the duty of preachers "to see that our Catechisms be used as extensively as possible in our Sunday-schools and families" (§250). It is also included among the works prescribed by the "Course of Study." The counsel for the church in

the late trial of Dr. Thomas stated that they had assurance from one of the bishops that "the Board had already declared the Catechism a standard of doctrine" (Letter of "J. C. A." in the Western Christian Advocate, Oct. 19, 1881). I have not yet seen the official announcement of this fact, but regard it as probable. I certainly consider the Catechism entitled to rank with the Hymn-book, and under the same limitations, as an authoritative standard of Methodist doctrine.

And this concludes, so far as I am informed, the list of all possible works which could lay claim to any such rank. There is, however, one other theory upon this subject which merits a moment's notice. It is the theory of a consensus *ad hoc*, or, in other words, of a well-ascertained and generally-accepted body of doctrine, not formulated, but in the common possession of the church. Dr. Curry is the leading advocate of this view, which he has advanced and sustained in several recent publications (National Repository, Dec., 1878, p. 573; Apr., 1879, p. 357; the Independent, Nov. 3, 1881). According to him, "the church is at all times competent to determine what is its own doctrinal status, having due respect, of course, to what has been all along held and believed, yet not so slavishly that there shall not be proper personal freedom of thought within just and reasonable limitation" (Independent, Nov. 3, 1881). Furthermore, in his opinion, any doctrine clearly within the consensus of the church is protected by the common law of the church without special legal enactment" (National Repository, Dec., '78, p. 575). Considerable can be said in favor of this theory, as Dr. Curry has ably demonstrated, but on the whole it does not carry conviction. It makes everything indefinite and uncertain. The words and phrases of written creeds may be liable to misconstruction, but nothing can be more ambiguous or nebulous than what is called consensus, or general opinion. That may be one thing in one latitude, and quite a different thing in another. The consensus of the M. E. Church to-day on the doctrines of inspiration, Christian perfection and the resurrection, for example, would, if widely taken, be found to be anything but unanimous. And conflicting opinions and widening divergences of thought are surely, if slowly, developing within the denomination. This theory of consensus puts everything into a state of flux. If it were generally accepted, no one would know what to expect. Doctrines deemed vital to-day might be discarded to-morrow; what were orthodox one year, might be heresy the next. So this theory is peculiarly liable to abuse. If it were received, "a minister accused of heresy could not anticipate the law under which he was to be tried, but would hear it for the first time from his judges. In such a case one would go to judgment and not to trial." What we want, as it seems to me, is not an unwritten constitution, indefinite, variable, liable to be used capriciously, but a few specific statutes, to which we may give our assent, by which we may direct our course, and under which we may claim our rights, and if needs be go to trial. In this way, as I understand it, we shall have a larger freedom, a freedom under law; and a surer protection, protection by the law. I agree, therefore, heartily with what Rev. Charles Kingsley wrote to Rev. F. D. Maurice in 1865, on the subject of subscription to the Articles of the Church of England: "As long as they are interpreted by lawyers only, who will ask sternly, 'Is it in the bond?' and nothing else, I see hope for freedom and safety. If subscription was done away, every man would either teach what was right in his own eyes—or he would have to be controlled by a body, not of written words, but of thinking men. From whom may my Lord deliver me! For as soon as any body of men, however venerable, have the power given them to dictate to me what I shall think and preach, I shall answer, my compact with the Church of England is over; I swear to the Articles, and not to you" ("Life and Letters of Charles Kingsley," p. 359).

I have left myself space to add but a word by way of recapitulation and conclusion:—

The only absolutely authoritative standards of doctrine in the M. E. Church are the twenty-five Articles of Religion, and the Ritual in the shape in which it stood in 1808.

2. Of lower rank, and yet of high and recognized authority, are the "Doctrinal Tracts," the "Sermons," and the "Notes on the New Testament," of Mr. Wesley.

3. The Hymnal and the Catechism are officially-sanctioned standards in so far as they contain nothing contrary to the doctrines taught in the authorities specified above.

4. Beyond this there are no standards of doctrine explicitly defined, legally authorized, and officially adopted by the church.

5. The theory that the doctrinal status of the church is determined by a consensus *ad hoc*, is not well sustained.

In the interests of definiteness and fairness some new and careful legislation is needed in order: (1) To determine officially what are "our established standards of doctrine." (2) To define specially the standing of the various authorities laid down in the "Course of Study." (3) To set forth clearly the functions of examining committees as regards their duty to ascertain the beliefs as well as to test the knowledge of candidates for the ministry.

But, after all, neither legislation, nor statutes, nor standards, can preserve the doctrinal purity of the church. Its most certain safety and surest hope for the future lie not in definitions, examinations and subscription, but in the spirituality of its ministry and membership. Dr. Stevens says of Mr. Wesley ("History of the M. E. Church," vol. II, p. 209): "It was not his opinion that the orthodoxy of a church can best

guarantee its spiritual life; but rather that its spiritual life can best guarantee its orthodoxy"—an opinion which is forever true.

LETTER FROM CANADA.

MR. EDITOR: Your correspondent made a brief sojourn at Chautauqua this summer, and ventures to give you his opinion of that truly marvelous place. Of course I am aware that another correspondent has already given your readers an account of the proceedings for the year 1882; consequently the present communication may appear a good deal like a piece of supererogation, which does not belong to Protestantism.

Chautauqua has long been known as a place of surpassing interest, not only to those who most frequent watering-places, but to Christians who go to exchange ideas, and especially to Sunday-school teachers who desire to become well qualified for their important work. During the years—which are not many—of its existence, it has been visited by thousands, and every year the attendance is on the increase.

The situation will always command for Chautauqua a good degree of popularity. The lake itself is a beautiful inland sea, which does not seem to be capable of a ripple. It is highly elevated far above Lake Erie, so that it is salubrious and health-invigorating. The sanitary arrangements of the place are such that there is no possibility of any accumulation of filth being allowed to endanger the health of the community. The avenues are well laid out, on each side of which are beautiful shade-trees, through which a fine current of air is always passing. Good accommodation can be secured on reasonable terms, and for such as desire more luxurious table provision, there is a first-class hotel, respecting which guests speak in terms of great commendation.

The provision made for the mental pabulum surpasses everything of the kind it has been the writer's privilege ever to witness. The programme as published for one month covers eight pages of an ordinary newspaper sheet. How Dr. Vincent, who is the big spoke in the wheel, manages to make such provision, and keep the whole machine moving with so little friction, is a marvel to behold. The wear and anxiety through which he passes during the month of August must be tremendous; still, he not only survives, but also appears to improve under the discipline. To an onlooker he appeared to be almost ubiquitous, for he was everywhere, looking after every interest, and giving inspiration to every portion of the vast movement.

As it was only my privilege to be present during one week, your readers will not expect me to describe minutely the whole programme. This would not only be too prolix, but would be impossible, for there were so many things going on at the same time that it was not easy to select what might be most desirable. The Children's Temple was open every day at 8 o'clock A. M. Here Rev. B. T. Vincent, brother to Dr. Vincent, was always on hand. Precisely at the minute he would commence, and the service which he held was instructive and edifying. Never did we see a congregation of children more enraptured. Professor Frank Beard was also always on hand, and with his Igrand cartoons and chalk-boards gave some instructive moral lessons. They were fine specimens of object-teaching.

The Pavilion was another place of interest. Here Rev. J. L. Harbut (we might almost call him Dr. Vincent's right-hand man) was present every day giving normal class-lectures on the Bible and on teaching. Your correspondent formed his acquaintance some years ago at Thousand Island Park, and was glad to find that, if possible, his enthusiasm for Sunday-schools had increased.

The Hall of Philosophy was only occasionally visited by the writer. Here there were lectures of a high order—Dr. Blackburn on History, Professor Bowne on Philosophy; Dr. Mark Hopkins and Professor Strong were also on the platform, the former on "Righteousness and Blessedness," and the latter on "The Agreement of Calvinism and Arminianism." Then there were "Daily Round Table Talks," meetings of the "Look-Up Legion," the classes of the C. L. S. C., so that no sooner was the hall vacated by one audience than another was ready to crowd in.

The Amphitheatre was the grand rendezvous. Here daily at 11, 2 and 7 o'clock, thousands would be convened. Usually there was a prelude of music such as we presume is seldom heard. It was truly inspiring. Professor Sherwin, under whom this department was placed, won increasing laurels from the way in which he performed his duties. The lecturers who occupied the rostrum during our stay were Dr. Thomas of Brooklyn, Dr. L. Abbott of New York, Chaplain McCabe, J. B. Gough, Bishop Warren, A. E. Dunning, Mr. Van Leuven and Dr. Vane. There may have been others, but those named were men of no ordinary ability.

To those who loved a quiet, devotional hour there was a grand privilege every morning at 9 o'clock. To the hundreds who attended daily it was a time of refreshing. The gentleman who had this meeting in charge, Dr. B. M. Adams, was well adapted for the work, and his appropriate readings of Scripture and apt illustrations were truly impressive.

The Sabbath was one of rare enjoyment—just such a Sabbath as we love. No entering or leaving the grounds, no boats allowed to land passengers—all was quiet and peaceful. At 8 o'clock there was an hour for devotion, at 9 a Sunday-school in three departments, and at 11 a sermon. After dinner there was another sermon at 3, and five various private meetings; then at 7 an hour of sacred song, and at 8 a lecture on the higher life, which we regarded as the only failure that we heard.

The behavior of all at Chautauqua

was admirable. No profane language, no act of incivility, did we ever see or hear while there. Everybody seemed desirous to make everybody else happy.

Should your correspondent be spared, he intends to go to Chautauqua again; and to such of your readers who may not have been there, we say, by all means go and see it before you die.

ONTARIO.

VACATION JOTTINGS.

BY REV. F. A. CRAFTS.

FULTON STREET PRAYER-MEETING.

For twenty-five years "devout men" and godly women have here every day touched the Healer's hand, and from that hand salvation has gone forth. What an answer is the history of that prayer-meeting to those who ask that there shall be a prayer test! The very atmosphere seemed holy, as I entered the place made sacred by so many visions of the Son of Man, and where so many had been anointed with power. The meeting was led by a son of the editor of ZION'S HERALD, who finds time, notwithstanding his pressing cares, to join with many other business men, to commune with God here, and seek to help those who are found here daily, burdened with sin or oppressed with sorrow.

Among the requests made, was one in behalf of a family of fifteen persons, not one of whom is a Christian. Another was for a young man who alone remains a stranger to God, in a family of six persons. Young men and old were there, and humble and earnest prayer was offered, and wise counsel given to the seeking soul. All God's people are welcome here, without distinction as to creed, and thus is seen the evangelical alliance in successful operation. Prayer was requested for Mr. Kirkland, who with his devoted wife is laboring in Brooklyn among the neglected masses to lead them to Christ. While preaching the Gospel in the streets, under a permit from the mayor of the city, he was assaulted, and buckets of water thrown upon him; he has been slandered in the papers, and justice has been denied him in the courts. Still he holds on, and pushes the battle to the gate. His tent, in which he holds service a part of the time, is crowded with those who are gathered from the highways and hedges, and many are taken from a "horrible pit" indeed. In his tent a man came forward among the seekers, recently, who had been a beer-drinker. It was found, after a day or two, that he seemed to think he could become a Christian and continue his beer-drinking; but the faithful missionary told him that he might seek till the day of doom, in vain, unless he abandoned his drink. Under this plain instruction he was led to deny himself, and take up his cross, and soon entered into rest. No man can be long in this work without seeing that the gospel plough must go deep. The sword of the Spirit must divide the joints and marrow.

THE TOMBS.

From the mount I went to the spot where the devil held his prey. A venerable captain of police gave me an eligible seat, where I witnessed the proceedings of the police court of New York. A large number of cases were disposed of, embracing men and women, old and young. One case interested me particularly—a husband and wife, about sixty years of age, both arrested for drunkenness. She testified that her husband had ill-treated her, had broken up her home, and had taken forty dollars in cash from her, the gift of a friend. She had no one to corroborate the last statement, but as her husband was paying his fine, she snatched at the money, and tore a bank-bill; an officer took the fragment from her, forced her into her cell for lack of money to pay her fine, and set the husband free. I asked the captain: "How large a part of all the crimes considered by this court are caused by intoxicating drink?" "Three-fourths," was his saddening reply. Consequently, if this estimate is correct, three-fourths of all the cost of criminal courts, of jails and prisons, of sheriffs, constables, and police officers, and of all the money required for the support of paupers, is occasioned by the liquor traffic. Christianity is destined to blot out the accursed traffic in intoxicating drink.

EDUCATIONAL WORK FOR LOUISIANA.

Rev. W. R. Webster, of the New York East Conference, has been reappointed (with the concurrence of Bishop Simpson and of Presiding Elder G. A. Hubbell) to the financial agency of La Teche Seminary of Louisiana, in order to cooperate with Rev. Dr. Wm. D. Godman of that Conference in raising funds by appeals to the churches of the North and West for the erection of new buildings and the endowment of La Teche Seminary, which is the only Christian institution of learning in Louisiana west of New Orleans for the education of colored youth. Dr. and Mrs. Godman, notwithstanding many discouragements and reverses, have persevered nobly in this work, and now success is crowning their efforts. They have not only redeemed that most valuable property from debts amounting to some \$10,000 or more, embracing a large plantation of nearly one thousand acres, a large orphanage, schools, church and rising village, but they have also rebuilt the home building, and gathered two hundred and fifty students into the seminary which is now in a flourishing condition. Some of these students walk eight or ten miles to and from the schools daily, so intense is their thirst for knowledge.

The number of pupils would be doubled during the present month if they only had the requisite accommodations. The demand is imperative for the erection of a new dormitory building; also for a suitable library and apparatus for the full equipment of the institution. An earnest appeal is made to

the Christian and philanthropic public to aid this noble endeavor. Dr. and Mrs. Godman have organized a new company of Jubilee Singers—the Seminary Quartette and La Teche children, seven colored youth from six to fifteen years of age, and an adult quartette of marked ability—with whom they are now giving rare jubilee concerts in this interest. Their services may be secured upon application; or subscriptions (which will be duly acknowledged in the church periodicals) may be forwarded to the financial agency, Rev. W. R. Webster, care of Mr. Magee, 38 Bromfield St., Boston, or care of Messrs. Phillips & Hunt, 805 Broadway, New York.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once, and finish it up squarely and cleanly, then do the other thing, without letting any moments drop between.

Our Book Table.

The long-promised volume, edited by Drs. Flood and Hamilton, giving the LIVES OF METHODIST BISHOPS, appears, in an attractive form, from the press of the Book Room, but is only issued through the subscription department. It makes a stout octavo of 729 pages, and is printed in large, handsome type, on fine paper. The editors succeeded, after much labor, in securing good portraits of the deceased bishops, and in nearly every instance well-contrasted and executed steel plate. We trust that in succeeding editions, however, a better engraving (of which there are several existing) of Bishop Haven will replace the inferior one now appearing in the volume. The editors have written but few of the sketches themselves, but have secured some of the best-known writers in Methodism to prepare these interesting biographical records. This feature of the volume gives it peculiar interest, and secures for it a greater variety in style, and a freshness of description, arising often from personal recollections. Only full lives of the deceased bishops are given, but of the living, short opinions of the chief items of interest, as to birth, training and previous ministerial labors, are furnished. The work embraces all the families of Episcopal Methodism. The editors introduce their work with a general preface and with an interesting dissertation upon the nature of the Methodist episcopacy. This very instructive and inspiring volume ought to find its place on the library shelf of every Methodist family. It is, in fact, a history, in its most attractive form, of the progress of the church from its origin to the present time. One cannot read without wonder and gratitude to God this remarkable record of the lives of consecrated servants of such an unbroken succession of saintly and devoted men. Never since apostolic times has a church been so honored. The men who have been made chief among their associates, most of them, shrank from the position, and were pressed by their brethren into an unsought responsibility; they were men distinguished for simplicity, modesty and purity of life, and for marked ability in preaching the Gospel, for self-forgetful labors and sacrifices, for eminent prudence and wisdom, and for their holy walk and heavenly spirit. The "bright succession" will be continued! We trust all the possible candidates for the high office in our day will carefully read and inwardly digest these gracious pages, and that the mandates of the ascended ones may fall upon their consciences.

We heartily commend the volume to our readers. It can be obtained through Mr. James P. Magee, 38 Bromfield St., if not brought around by an agent. The third volume of the elegantly published POPULAR COMMENTARY ON THE NEW TESTAMENT, edited by Philip Schaff, D. D., J. L. Duff, and others, from the house of Charles Scribner's Sons, New York, is now for sale at the bookstores. This volume embodies the Epistles of St. Paul; one additional volume completes the series. Dr. Schaff has been assisted in this work by several of the excellent Biblical interpreters who were engaged with him upon the American edition of the great commentary of Lange. In this volume Dr. Schaff himself has undertaken Romans and Galatians, assisted in the former by Prof. Matthew Riddle. Corinthians fell into the hands of Principal Brown, of Glasgow, Theophrastus; Dean Plumptre, the two epistles to Timothy; and Dr. J. Oswald Dykes upon Titus. The notes are generally short, chiefly exegetical, with full introductions to books and to the several chapters, with often extended discussions appended. We have the latest results of Biblical scholarship in these comprehensive notes. On crucial Scriptures in controversy between the Augustinian and Arminian expositors, the work will not always be in harmony with the views of the latter, but one wonders to see how nearly even in critical points, in these days, the views of evangelical scholars are approaching each other. The work is finely published on calendar paper, with well-executed engravings. It will form an elegant and valuable present, during the holidays, for a Sabbath-school teacher. Sold in Boston by Lee, Shepard & Co.

The two very popular works of Rev. William M. Thayer, and revised and enlarged forms, have been published together in one stout, handsome, duodecimo of 482 pages, under the general title of THE MARTYR PRESIDENTS. The first one—"From Pioneer Home to the White House"—was far the best account of the early life of the lamented Lincoln. As republished in England, it has had a sale already of 20,000 copies. It has also been translated into French, German, Dutch and Hawaiian editions, and first edition passed under the eye and received the approbation of its great subject. The second part of the volume—"From the Log Cabin to the White House"—is the life of the late President Garfield; 50,000 copies of the first edition of this work have been sold, and the work has been republished in a number of European editions. The portraits and illustrations are especially excellent in both works, and the book is now issued by the Henry Bell Publishing Co. in a particularly neat manner, and is sold only by agents. No better volume can be proffered to our youth than this. It offers them noble and inspiring models of conduct, and will tend to cultivate in them the highest aspirations for learning, the most worthy ambitions, and a wholesome patriotism. Mr. Thayer has accomplished a good service for our young citizens in the production of these attractively-written volumes.

Cassell, Petter, Galpin & Co., New York, publish an excellent text-book for our higher seminaries, and an interesting

volume, also, for popular reading, especially on the part of our State and Congressional legislators. It is entitled, CONSTITUTIONAL HISTORY AND POLITICAL DEVELOPMENT OF THE UNITED STATES, by Simon Sterne, of the United States. Mr. Sterne has been an earnest scholar in social science, as well as in the principles of his chosen profession. In this instructive and comprehensive manual he gives a clear history of the origin and gradual development and interpretation of the fundamental principles of our Federal Government. It is very instructive to recur to the original principles, and there is no more fitting study for our young men soon to take their part in the government of the land than the nature and limitations of the Republic of States in one nation. We heartily commend this work to our thoughtful readers.

At the end of the first year of the famous Fulton Street prayer-meeting, Dr. S. Inness Prime prepared a volume, gathering up its sacred history, and calling it, "The Power of Prayer." It had an enormous sale in New York, and in Europe, and brought to its author very impressive evidences of the good it had accomplished. At the end of five years, he prepared another, and a third followed in fifteen months, and the first quarter of a century he issued the fourth of the series, intimating that this is undoubtedly the last volume he will prepare. "To show the marvelous loving-kindness of the Lord our God, His infinite power and goodness in doing good things to them who ask Him." The volume is entitled, PRAYER AND ITS SCRIPTURAL BASIS, published by Charles Scribner's Sons. Like the other chapters are illustrated by the actual incidents related at the different sessions of the noon-day prayer-meeting. It comes as a good thing, when the minds of some Christians have become bewildered by discussions growing out of the modern application of prayer alone to the cure of diseases. It leads the devout heart back to the true Scriptural nature of prayer, and objects, and will awaken faith in those direct promises which God has given for its encouragement. It will be an excellent corrective to any loss of confidence in prayer, occasioned by the misconceptions of good men and the presumptions of certain weak and unbalanced minds.

SUNSET ON MR. BLANC, by Mary F. Martin. New York: Published by the National Temperance Society, and the story of the touching and instructive labors now making a library in itself, and an impressive one, illustrating the growth of an early and earnest career, and the dreadful consequences that are sure to follow. Many of the incidents are actual facts. The story is eminently religious in its influence, and will be an excellent addition to the Sunday-school library.

DOCTOR BEN, which is the latest publication of James R. Osgood & Co.'s Round Robin Series, while it is a well-told and vigorous record of the life of a nation, and a consecrated service of such an unbroken succession of saintly and devoted men. Never since apostolic times has a church been so honored. The men who have been made chief among their associates, most of them, shrank from the position, and were pressed by their brethren into an unsought responsibility; they were men distinguished for simplicity, modesty and purity of life, and for marked ability in preaching the Gospel, for self-forgetful labors and sacrifices, for eminent prudence and wisdom, and for their holy walk and heavenly spirit. The "bright succession" will be continued! We trust all the possible candidates for the high office in our day will carefully read and inwardly digest these gracious pages, and that the mandates of the ascended ones may fall upon their consciences.

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Cassell, Petter, Galpin & Co., New York, publish an excellent text-book for our higher seminaries, and an interesting

volume, also, for popular reading, especially on the part of our State and Congressional legislators. It is entitled, CONSTITUTIONAL HISTORY AND POLITICAL DEVELOPMENT OF THE UNITED STATES, by Simon Sterne, of the United States. Mr. Sterne has been an earnest scholar in social science, as well as in the principles of his chosen profession. In this instructive and comprehensive manual he gives a clear history of the origin and gradual development and interpretation of the fundamental principles of our Federal Government. It is very instructive to recur to the original principles, and there is no more fitting study for our young men soon to take their part in the government of the land than the nature and limitations of the Republic of States in one nation. We heartily commend this work to our thoughtful readers.

At the end of the first year of the famous Fulton Street prayer-meeting, Dr. S. Inness Prime prepared a volume, gathering up its sacred history, and calling it, "The Power of Prayer." It had an enormous sale in New York, and in Europe, and brought to its author very impressive evidences of the good it had accomplished. At the end of five years, he prepared another, and a third followed in fifteen months, and the first quarter of a century he issued the fourth of the series, intimating that this is undoubtedly the last volume he will prepare. "To show the marvelous loving-kindness of the Lord our God, His infinite power and goodness in doing good things to them who ask Him." The volume is entitled, PRAYER AND ITS SCRIPTURAL BASIS, published by Charles Scribner's Sons. Like the other chapters are illustrated by the actual incidents related at the different sessions of the noon-day prayer-meeting. It comes as a good thing, when the minds of some Christians have become bewildered by discussions growing out of the modern application of prayer alone to the cure of diseases. It leads the devout heart back to the true Scriptural nature of prayer, and objects, and will awaken faith in those direct promises which God has given for its encouragement. It will be an excellent corrective to any loss of confidence in prayer, occasioned by the misconceptions of good men and the presumptions of certain weak and unbalanced minds.

SUNSET ON MR. BLANC, by Mary F. Martin. New York: Published by the National Temperance Society, and the story of the touching and instructive labors now making a library in itself, and an impressive one, illustrating the growth of an early and earnest career, and the dreadful consequences that are sure to follow. Many of the incidents are actual facts. The story is eminently religious in its influence, and will be an excellent addition to the Sunday-school library.

DOCTOR BEN, which is the latest publication of James R. Osgood & Co.'s Round Robin Series, while it is a well-told and vigorous record of the life of a nation, and a consecrated service of such an unbroken succession of saintly and devoted men. Never since apostolic times has a church been so honored. The men who have been made chief among their associates, most of them, shrank from the position, and were pressed by their brethren into an unsought responsibility; they were men distinguished for simplicity, modesty and purity of life, and for marked ability in preaching the Gospel, for self-forgetful labors and sacrifices, for eminent prudence and wisdom, and for their holy walk and heavenly spirit. The "bright succession" will be continued! We trust all the possible candidates for the high office in our day will carefully read and inwardly digest these gracious pages, and that the mandates of the ascended ones may fall upon their consciences.

We heartily commend the volume to our readers. It can be obtained through Mr. James P. Magee, 38 Bromfield St., if not brought around by an agent.

The third volume of the elegantly published POPULAR COMMENTARY ON THE NEW TESTAMENT, edited by Philip Schaff, D. D., J. L. Duff, and others, from the house of Charles Scribner's Sons, New York, is now for sale at the bookstores. This volume embodies the Epistles of St. Paul; one additional volume completes the series. Dr. Schaff has been assisted in this work by several of the excellent Biblical interpreters who were engaged with him upon the American edition of the great commentary of Lange. In this volume Dr. Schaff himself has undertaken Romans and Galatians, assisted in the former by Prof. Matthew Riddle. Corinthians fell into the hands of Principal Brown, of Glasgow, Theophrastus; Dean Plumptre, the two epistles to Timothy; and Dr. J. Oswald Dykes upon Tit

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ZION'S HERALD.

WEDNESDAY, SEPT. 27, 1882.

The man who when praying against his besetting sin secretly desires, as St. Austin confessed he did, that God would not hear his petition, is neither sincere nor hearty, but hypocritical in his prayer. As Jeremy Taylor remarks, "To pray against a sin is to have desires contrary to it, and that cannot consist with any love or kindness to it. We pray against it and yet do it; and then pray again and do it again; and we desire it, and yet pray against our desires." Alas! what a self-contradictory thing is the human heart!

Some preaching amounts to nothing, unless it be to tickle the ear and please the fancy. It has no aim or directness and you wonder what the speaker is trying to do—what can be the object of his discourse. There is nothing in it to strengthen and build up believers, or to awaken the sinner. Pointless and aimless, it is labor worse than thrown away. Abstract theorizing is not what the people want in the pulpit, and there is now a general desire for preaching that means something, that awakens and stirs the people to seek after God. Indeed, there is a longing for the old-time trumpet blasts, when saints shout and sinners cry for mercy. May such results be experienced largely under the Word preached!

Next to the joy felt among the angels in heaven over a sinner that repenteth, is perhaps that which thrills the heart of a Christian parent when one of his children turns from sin and begins a pious life. An affecting instance of this was revealed at one of our recent camp-meetings. A young man, the son of one of our deceased bishops, was preaching an effective sermon from the stand on the theme of repentance. In the course of his remarks he said that when, at the camp-meeting, he had made up his mind to give his heart and life to the Saviour, he drew from his pocket a slip of paper, and on it wrote as follows: "Dear father, I have decided to become a Christian." This he signed, and forwarded to his father at some distant point where he then was. "Often before his death," said he, "did my father speak of the great joy which that slip of paper gave him; and only a little while previous to his departure from earth I saw in his wallet that same slip, which, for some years, he had carried about his person." Truly, the pious parent can desire nothing for his children so much as this, and the thought of the joy it will give him may well be an inducement to the child to make the great decision that he, too, will become a Christian.

That was a well-pointed thrust made by Attorney-General Brewster at the noted and boastful infidel, Mr. Robert Ingersoll, in the Star Route trial which has just closed at Washington. In his plea for his clients, the defendants in the case, Mr. Ingersoll drew a pathetic and moving picture of the woman at the foot of the cross, and by means of it stirred not a little the sympathies of the jury and the spectators of the court. In the very address with which the Attorney-General finished his part of the case, he made but one allusion to Ingersoll's religious beliefs, and that was in referring to what he had said of the cross and its attendant scenes. Mr. Brewster declared that "a man must believe in the illustrations he makes; and what," said he, "has Col. Ingersoll to do with the crucifixion?" The question is certainly a pertinent one, and in the light of candor and honesty, or in that of good taste, we would be glad to know what Mr. Ingersoll and his followers have to say in reply. What right has he at one time to declare his utter disbelief in the Bible and its teachings, to make them the subject of profane wit and blasphemous ridicule, and at another to call in their aid to stir the most sacred feelings of the soul, and secure what he claims to be the ends of justice and humanity? Mr. Ingersoll claims to be a gentleman, a man of honor, and to be candid in his convictions and his utterances; but we submit whether, in the above case, he did not give the lie to all such professions. A man of honorable feeling, a sincere man, does not appear in two characters utterly diverse; he does not at one time endorse what he at another denies. Mr. Ingersoll furnishes another illustration of the old truth, that infidel-

ity is not, cannot, be thoroughly honest. It walks with its back to the light, and knows it does so. This man may be blind, but if so we are confident that he is willfully blind; and if the blind lead the blind, they shall both fall into the ditch.

NOT MODES, BUT A BAPTISM.

We see that our Boston Methodist Preachers' Meeting places on its annual again the question of the possible influence of certain departures from the manners and measures of former days upon the efficiency of the church as an evangelizing power, to hammer over it in successive sessions. We fear they will simply stand around the grave of departed duty from which the spirit has forever fled. There are but few modes that distinctly characterize Methodism. It did not commence as a body, but as a soul. It sought to inform and inspire existing church institutions, and only clothed itself with another organization because, like the Master at His birth, there was no room for it in the inn. It was not even a creed, but a life, and gradually experienced out its interpretation of the Scriptural doctrines of grace. Its preaching, at first, was only distinguished by its earnestness. There was little eccentricity about it. Some of its preachers were the profoundest classical scholars and most cultivated rhetoricians of the day. The lay preachers, untrained in schools, called out by Mr. Wesley, were marvelous—many of them—of intellectual power, but all of them were eminently clear in their personal experience of the redeeming grace of the Gospel. There was nothing, in the very first classes of Wesleyan ministers, of the singular appeals to the ignorant and vicious by anomalous methods as in the instance of the modern "Salvation Army." There were no regulated explosive shouts or dramatic hallelujahs; no sound of trumpet or drum; no uniform, save the plainest of dress; no army drill, except that of the great militant host of God in secret and public prayer and earnest endeavor to conquer souls for Christ. There were riots, indeed, but not because conspicuous and strangely attired processions passed along the streets. Their meetings were quiet, save when souls, pricked to the heart, cried aloud for mercy, and always orderly, unless broken up by a wicked crowd.

The most marked features of Methodism, not entirely original indeed, were its preaching without manuscript, its peculiar experimental cast, its class-meeting, and its love-feast. Its organization into a separate denomination came as a necessity in order to shelter and nurture its converts and to conserve its work. Its great reliance was not so much, even, upon the admirable and reasonable exposition of the evangelical system, as upon the personal testimony to, and illustration of, the power of divine grace on the part of believers, and the promised presence and benediction of the Comforter. It was the conscious experience of the peace of the new birth, of the testimony of the Holy Ghost, of the baptism of gracious power, that gave the point and convicting force to the declarations of these evangelists.

In our country, especially in New England, doctrinal discussions were inevitable. The whole community was arranged under some form of religious opinion. Calvinism stood on one side, and Universalism on the other. Unitarianism was never aggressive, and was so well satisfied in its primal moral condition as to feel little conviction of the need of a second spiritual birth. But every preacher, and every Methodist disciple, were at once put upon their defense against a limited or an unconditional salvation. Still, it was not so much the strength of the argument, although there were intellectual giants in those days, as the living personal experience, that gave the remarkable success to the denominational movement. The prayer-meeting was usually a love-feast rather than a forum for exhortation. The sword of the Spirit was unsheathed by the simple, direct, persuasive testimonies to the present enjoyment of the fruit of the Gospel of Christ.

The preaching was no more earnest, no clearer, not often so intellectual, nor even more Scriptural, than the average Methodist preaching of this day. Its novelty, a half century ago, the freedom of its social services, the actual enjoyment of the divine evidence of pardon in its disciples, the direct appeal to the unconverted, and the urging of immediate action to secure salvation, drew the people to our churches. These modes are no longer novelties. Our Orthodox Congregational brethren have largely accepted them; their pulpits and their prayer-meetings have come to take on many of the characteristics and much of the

flavor in prayer, address and song, of the Methodist service. There is now little that is novel in modes to awaken curiosity, and thus draw a crowd to our churches, and outwardly little that is special in the form of presenting truth to make them the resort of penitent souls seeking a Saviour, or earnest believers desiring to enjoy all the fruit of the Gospel of Christ. We ought to be grateful for this remarkable doctrinal and practical change in the preaching and modes of the sister churches whose pulpits and platforms were bitterly antagonistic to the doctrines and presence of our early itinerants throughout New England.

But with all the advances in education, the changes in public sentiment, the softening of the social and ecclesiastical opposition to the Methodist Church, men remain in their moral condition unchanged. They have the same perils and spiritual necessities. There is only one Gospel, and there is no salvation outside of its broad and blessed limits. The wholesome moral atmosphere of many portions of our happy New England develops generous and noble characters and secures domestic and social restraints; but men are not in this way reconciled to God, or rendered meet for heaven. There can be no inward peace or spiritual life except through a personal relation with Christ. There is only one way to persuade men to secure this, and that is by preaching the simple Gospel as it is in Jesus. There is no measure, or mode, or special plan, that can effect this but the one divinely-constituted means. If this fails, there is no other resource. The great question is not to discover some new measure, or as to the expediency of recurring to some old device, but how to render this one great Scriptural office effectual. The apostles could not use it efficiently until after the baptism of Pentecost. It was the descent of the Spirit that gave such astonishing force to the simplest declaration of the truth. It is this that is needed at the present hour. It cannot be that any modern or ancient measures are indispensable to secure this. "This kind" cometh only by such prayer as preceded the baptism in Jerusalem. Under the influence of such an outpouring, all the familiar and useful means of grace will be at once informed by it and experience a resurrection to new life. This is indispensable; everything beside is incidental. The body without life, however fair, is only a corpse. The new life will set every member of the body into lively exercise. The great question is not, Were the former days better than the present? but, How shall we secure the promised presence of the Comforter? It is not modes, but a baptism.

EDUCATION AMONG AMERICAN METHODISTS.

In America the ideas of Mr. Wesley, on both ecclesiasticism and education, were destined to receive important modifications and a freer and fuller expression than in the motherland, where the course of the new movement was impeded by the existence of old institutions and hindered by ecclesiastical prejudices. Methodism was the entrance of a new age, which Mr. Wesley was endeavoring to regulate more or less by the rules of the old. The new wine, after its effervescence, he would store away in the old bottles. The founder himself did not at first realize that a religious movement, in order to attain its full scope and power, must be allowed a fair field and spontaneous action. In the new world the cause was to find that field in which to display its energy and unfold in normal proportions. Hence the best expression of Mr. Wesley's mind and plans is found, not in the Methodism of England, but in that of America.

Methodism was introduced into America as early as 1766. For a number of years, however, the societies being feeble and the country sparsely settled by people of moderate means, no attempts were made to introduce the plan of education devised by Mr. Wesley and established in England. But the matter was not forgotten. Least of all were the Methodist leaders of that day, as has been charged by their enemies, inimical to education. For the time, this important interest was held in abeyance by reason of other pressing engagements and the general indifference of our people; but that the preachers were alive to the importance of securing to our people the advantages of education, is evident to the student of the period. They circulated our literature. So far from favoring ignorance, they made every effort to insure intelligent piety by the prayerful and consecutive study of the Bible, and the doctrines of the Gospel as enunciated by our great leader. The pulpit became a lecture rostrum for theological instruction as well as a centre of spiritual power. To educate and elevate the masses was kept steadily in view in all those early efforts.

Meantime the work was greatly hindered by the breaking out of the Revolution. Society was everywhere disturbed. The men were in the army. The English preachers, by reason of the prejudices of the people, were mostly obliged to leave the country; and the native helpers, under the guidance of Asbury, prosecuted their evangelistic work under many difficulties. That they made no attempts at founding educational institutions, in these troublous times, need not be matter of surprise. The hour was not propitious. Institutions of the older sort could hardly be kept running, for want of students. That the design of the founder was not forgotten, we know, for in 1780, while the war was yet raging, John Dickinson, a leading preacher and a man fruitful in expedients to promote the interests of the rising sect, proposed a plan of education for America similar to the one adopted by Mr. Wesley for England. If the times would not admit of its immediate realization, the attempt at least shows the interest of our preachers in the subject.

The close of the war occasioned great changes in the structure and opportunities of American Methodism. The authority of the British government, in State and Church, having ceased, the Methodist societies, which had been considered, in some loose and indefinite sense, members of the Church of England, were left independent. To provide for the exigency thus created, Mr. Wesley determined to depart from his long-cherished policy of retaining his people in the Establishment, and to constitute the American societies an independent church. To this end he drew up a scheme of church government, and commissioned Dr. Thomas Coke, whom he had ordained a superintendent, to present it after the consideration and acceptance of the American Methodists. In the close of 1784 the new superintendent arrived, and laid the proposals before the preachers assembled in the Conference, or convention, in Baltimore. This was the famous "Christmas Conference." After considering the subject for ten days, the Conference, in substance, adopted the proposals, and proceeded to organize the Methodist Episcopal Church, of which Thomas Coke and Francis Asbury were made superintendents. The "Large Minutes," containing a series of admirable rules prepared from time to time by Mr. Wesley for the government of his societies in Europe, were, with a few modifications, adopted as the Discipline of the new church.

In this famous Conference, where the whole polity of the organization was reconstructed, the subject of education was not forgotten. The one to revive it was Francis Asbury, whose practical eye surveyed the whole field and clearly discerned the most imperative needs of the cause. "At the first interview of Coke with Asbury, at Barrett's Chapel," the latter submitted the proposition of Dickinson above noticed, for the establishment of an academic institution, to the Doctor, "who zealously approved it and procured from the Christmas Conference a vote that it should be immediately attempted as a collegiate establishment." A site was selected for the institution, at Abingdon, Md., twenty-five miles northeast of Baltimore, and a subscription was opened at the Conference which very soon reached the sum of five thousand dollars. The readiness and zeal with which the enterprise was taken up by our people show that, so far from being averse to education, they were in hearty sympathy with the movement. They had only waited for the opportune moment and for some one to take the lead. The hour and the man had now come. Coke was not the man to let the iron cool in his hands. Both he and Asbury addressed themselves in earnest to the work. The materials for the building were at once engaged, and while they proceeded to supervise the affairs of the nascent church in the more distant sections, the work on the building was commenced. On the 5th of the ensuing June, we find Coke again at Abingdon, to lay the corner-stone of the new edifice. Standing upon the rising walls, attired in his rich silk gown with flowing bands, the recently-elected bishop proceeded to address the expectant multitude on the importance of a thorough Christian education. It was a grand occasion, into which the speaker entered with enthusiasm. His soul glowed in the contemplation of his theme. Glancing over the future, he saw in this educational enterprise what would complement and conserve the great religious move-

* Stevens' "History M. E. Church," vol. II, p. 253. Rev. William Hamilton, in an article on the College, gives Dr. Coke the credit of first suggesting "the idea of a college as an integral part of organic Methodism." Dr. Coke may have suggested the particular type and grade of the institution, but he certainly was not the first to suggest the idea of a Methodist literary institution in America. See Methodist Quarterly Review, 1880, p. 175.

ment now extending through the continent.

The site of Cokesbury College—the name given to the new institution in honor of the new superintendent—was every way admirable. The views in all directions were extensive and magnificent. From the rising ground on which the college was built, the eye takes in, at a glance, the distant hills, long reaches of the Susquehanna with its broad valley and rich meadows, as also the grand Chesapeake Bay stretching in the distance until lost in the ocean. The building was completed in December, 1787, and dedicated by Bishop Asbury. His text on the occasion was ominous: "O thou man of God, there is death in the pot!" The structure was of brick, one hundred and eighty by forty feet, and contained halls, offices, dining-room, recitation rooms and dormitory. Before the walls were completed, thirty students had gathered to enjoy the benefits of the institution, and during the year the number rose to seventy-five. The enterprise was a great success. All the conditions seemed to be favorable. The new church was to embody the educational as well as the evangelistic ideas of the founder.

In its organization and government, the school bore an ecclesiastical aspect. The body of rules was large and cumbersome. They enter into great detail and attempt to regulate every part of the student's conduct, some of them verging close upon asceticism. The rules contain a caution against "softness and effeminacy of manners" and "prohibit play in the strongest terms." This minute care for the students was perhaps rendered the more needful in view of certain special classes, as orphans and the children of the itinerants, for whom the provision was made. Those at the head were not to be simply instructors, but the guardians of the children committed to their care, some of whom were received at "seven years of age." Pupils of such tender age required teachers to stand, as it were, in the place of the parents.

The range of studies was broad and generous for the period. The students were to "be instructed in English, Latin, Greek, logic, rhetoric, history, geography, natural philosophy and astronomy; to these languages and sciences, when the college will admit of it, the Hebrew, French and German languages." The first object of the founders was "to answer the design of a Christian education by forming the minds of the youth, through divine aid, to wisdom and holiness, by instilling into their tender minds the principles of true religion." According to this design, the school was to be a means of grace as well as an intellectual gymnastic.

Editorial Items.

We had occasion to be present at Worcester during the session of the Republican Convention, last week, in that city, and to find a temporary home at the Bay State House, on the preceding evening, where were the headquarters of the different candidates, and where, to the utmost possibilities of the house, members of the coming convention found their meals and lodging. There were several things that could not fail to strike an observer who had witnessed such gatherings in other States, and of another political stripe in our own State. There was no lack of earnestness of endeavor on the part of the friends of the various candidates to press their claims; discussions in vigorous language and lively tones were constantly going on; wide differences in statement as well as judgment were revealed; but in no instance that we saw was there a breach of gentlemanly courtesy or the use of blasphemous language; and by midnight, although the house was crowded to repletion, the rest of those that sought their rooms was entirely undisturbed. There was an entire absence of any open show of liquor-drinking. Possibly in some of the rooms guests may have been provided with wines, but nothing of this was visible; and during our tarry in Worcester, within or without the hotel, and, indeed, in any street of the city, we saw no man who gave evidence by his walk, his face, or his expression, that he was under the influence of liquor. This certainly was creditable, and somewhat significant of the character of the party and in keeping with the noble choice it has made of its standard-bearer for the coming year. The one disgusting thing about the hotel crowd, which is becoming more and more a terrible nuisance in the land, was the permanent and pervading cloud of tobacco smoke and the universal, offensive expectation. It must have been like the famous cleansing of the Augean stables to have brought the halls of the Bay State House into an endurable condition after the departure of the political guests.

The delegates included some of the most conspicuous men of the State—presidents of colleges and seminaries, clergymen, teachers, lawyers, and representatives of all the industries. A rare body of men, nearly a thousand and a half, faced the platform when the convention was called together. Senator Hoar, who from his first sentences showed that he apprehended the sharp judgment of his constituents upon his

vote upon the River and Harbor Bill, after the veto of the President, met with a very hearty welcome as he rose to preside over the deliberations of the convention. Massachusetts Republicans are gentlemen, and generous at that. Brave service is not forgotten, even when a serious error is unhesitatingly criticised, as was well illustrated in Mr. Hoar's reception. The pronounced diversity of sentiment between the friends of the two candidates for the highest State office seemed to threaten somewhat the integrity of the party, or at least the enthusiastic support of the one who might be nominated by a bare majority of the votes; but when Mr. Bishop, on the informal ballot, was found to lead by a decided majority, and Attorney-General Marston, a warm friend of Mr. Crapo and a manager of his canvass, in a happy speech proposed to preserve the unity and harmony of the party by making the informal ballot final and electing Mr. Bishop by acclamation, the old Republican enthusiasm was fairly aroused and an era of good feeling was at once introduced. The remaining portion of the ticket, which embraced the present incumbents of State offices—with the exception of Mr. Oliver Ames of Easton as lieutenant-governor, and Gen. Edgar Sherman of Lawrence as attorney-general—was soon placed in nomination by the same unanimous vote, after an informal trial in the last two instances. The citizens of Massachusetts have, in this formal nomination of State officers, a body of tried men presented to them, familiar with their duties, unquestioned as to character and ability, and every way equal to all the official demands upon them. The chief is a man of rare excellence. In this day of political degradation no scandal attaches to his name. He has had long experience as a State legislator, and has shown his wisdom, his spirit of judicious economy, his intelligent apprehension of the highest interest of the State, and his personal sympathy with the great reform which is far the most urgent moral measure of the day. Whatever views his pronounced opinions on this question may cost him, we doubt not will be more than compensated by the hearty support of the temperance men of the State of other political opinions. With a State Senate and House in keeping with this nomination of the State officers, the glorious old Commonwealth will suffer no detriment during the coming year, but will take advanced steps for the elevation and preservation of her citizens.

A very interesting civil suit has just been tried in Italy, at Naples, in which the superintendent of our mission, Dr. L. M. Vernon, was defendant, and a former Italian Methodist minister and member of the Conference was the plaintiff. Vincenzo Ravi, a man of marked ability, was accused before the Conference of mal-administration, disorderly and immoral conduct, and embezzlement. He was regularly tried by his peers, found guilty, and was expelled from the church and ministry. He at once brought a civil suit for defamation and public abuse against Dr. Vernon, and sought, through his counsel, to create prejudice in the court against the Doctor as a foreigner, and the Methodist Church as Protestant and Jesuitical in its ecclesiastical privileges. Some little anxiety was felt by the friends of the mission as to the result, in view of the natural prejudices of a Catholic community and the limited knowledge it could have of the proceedings of a Methodist Conference. Bishop Harris was, happily, in Italy at the time of the trial, and his clear and intelligent testimony before the court was of great service. The result was very gratifying. The court declared that the plaintiff had not the slightest ground for his charge. He had voluntarily united with an association and subjected himself to its requirements and its forms of accusation and trial of character. Dr. Vernon, it held, was in no wise responsible for the decision of the ecclesiastical court, and the trial had proceeded according to the order of the Discipline. The case was dismissed, and the plaintiff condemned to the payment of the costs.

Our Congregational brethren of Connecticut do not ask our sympathy, and we do not propose to offer it; but really they do seem to be at this time just about "where two seas meet," and serious results are certainly possible. Mr. Newman Smyth, accepted of the acting faculty and the trustees of Andover for a professorship, but rejected by the visiting board who have a final vote in the matter, has now passed, by substantially a unanimous vote, in New Haven, one of the most august and learned councils as an acceptable orthodox pastor of the historical Central Church, after, with singular clearness and consciousness, he had asserted his views of inspiration and of a future probation—the same as given at Andover. Upon this council were ex-President Woolsey, President Porter, Profs. Day and Fisher, Drs. Todd, E. C. Smyth, Barbour, Duryea, McKenzie, etc. The Springfield Republican exultingly says, over the result, it is "one upon which Congregationalism is to be heartily congratulated as a total defeat for the friends of eternal punishment according to the Calvinistic dogma." It looks as if there would not be much longer any general "consensus" in the "Orthodox" churches to a definite creed, but each section of the land and each church will do what seems to be pleasing in its own eyes.

The Boston Swedish mission is enjoying a good degree of prosperity. Since the arrival of Brother Olsen, the present pastor, in June, he has received eight by letter, seven from probation, and nineteen on probation. The present membership is forty in full, and twenty on probation. Brother Olsen preaches at Number 10 Tremont Row on Sunday, and holds two social meetings at the same place during the week. He also preaches stately at Cambridgeport and at Concord to very encouraging congregations. There is also a very good prospect of opening up work in Gloucester. It is clearly evident that a large Swedish Methodist Church could be built up in Boston if our American churches would only render the help and sympathy that the importance of the cause demands. Brother Olsen is a very interesting speaker, and holds his own in the city of the churches. He was present a week since on the Friday night prayer-meeting in one of our churches, and presented his case, and the people gave him a very generous contribution. It would be a great help to the mission if all the Boston churches would open their doors for Brother Olsen and give him cause a good collection. The work must have such aid in order to its successful prosecution. Surely, we ought not to overlook this work in our very midst, and exhaust our energies on far-away charities. Wise planning, generous giving, and persistent effort will ensure the most satisfactory results.

BRIEF MENTION.

—Dr. David H. Ela, of Grace M. E. Church, was the chaplain at the Republican convention in Worcester, last week, and offered a devout and impressive prayer.

—Dr. Buckley is justifying his intimation of "a dangerous heaven in Congregationalism" by going back to the era of Dr. Bushnell for his illustration. He can find now very much nearer for his next paper, and quite as pronounced.

—A. H. Eilers & Co., St. Louis, issue, in music, a very well drawn and printed map of Palestine, adapted to the International Lessons. The names of places, rivers, etc., are very distinctly printed, so as to be readily seen across the school-room. Price, unmounted, \$1.50.

—J. B. Coit, Ph. D., director of the astronomical observatory in Cleveland, O., has been called to the chair of mathematics in Boston University, and has signified his acceptance of the same. Some of the recent work of Professor Coit has received favorable notice in the pages of the Royal Astronomical Society of Great Britain.

—Last week was emphatically a political campaign week. From the character of these gatherings, it was very evident, although an "off year," the present fall will witness a very exciting campaign. In some instances it is simply a question of men and offices, in others of moral principle and the interests of humanity. May God speed the right!

—Rev. John S. Mitchell, D. D., for over half a century a prominent clergyman of the Methodist Episcopal Church, is dead, aged 83 years. He was born on Block Island, R. I., had been pastor of leading churches in New York, Pennsylvania, Connecticut and elsewhere, and presiding elder and superintendent of missions in Virginia and North Carolina.

—A sixth edition of the very interesting and instructive life of Dr. William Goodell, the highly-esteemed and able missionary of the American Board, for forty years, at Constantinople, by Dr. E. D. G. Prime, has been issued by the publishers, Robert Carter & Brothers. It is particularly seasonable at this hour, as giving a vivid picture of the political, moral and religious condition of the Turkish Empire. The price has been reduced from \$2.50 to \$1.50. For sale by Magee.

—The Magazine of Art for October, published by New York by Cassell, Peter, Colpin & Co., has for its frontispiece a full page copy of Geo. Boughton's "Her Presumptive"—a characteristic English picture. It contains a finely-illustrated paper upon "Some Original Ceramics," a sketch of Richard Andell and his pictures, "After the Herring," "Art in the Garden," "Rabelais," "Current Art," etc., with notes and a record of American art.

—The complimentary lecture which Mr. Henry W. H. Smith, on October 1st, Sept. 13, in Tremont Temple, to the ministers and their friends, upon "Italy," illustrated with a powerful stereoscopic, was well appreciated by a large audience. He is now delivering a course on different countries, upon successive Thursday evenings, in the same hall. Mr. French is a very ready and pleasant speaker, and his illustrations are very fine. They will repay the cost of tickets.

—We are obliged to the publisher or editor for copies of the Des Moines Commercial Daily, published at Winterset, Iowa, during the week of Conference. It has reported fully the interesting proceedings, discussions and reports of that body. The custom of publishing these daily sheets is becoming quite prevalent and is gratifying to the patronizing membership.

—The temperance movement is moving on grandly, awakening an interest among all classes throughout the country as never before. All eyes are fixed on it. Liquor dealers read in it their doom. Politicians tremble for their political parties. The movement is now on the true and broad basis, embracing total abstinence and prohibition. With these, it must and will triumph. Let every friend of temperance rally to the movement, and give it every possible aid within their power.

—Everywhere there are signs of a more general religious interest. Ministers and churches are evidently feeling and looking for greater manifestations of the Spirit's power in saving men. The cry, "O Lord, revive Thy work!" is heard all along the lines of Christian effort. The recent camp-meetings have greatly aided in awakening this interest. The increase of the hundred-fold, till such a general revival of religion is experienced as never before known! Why not? Let every Christian answer the question, Why not?

—We have noticed in our columns, as they have appeared, the quarterly volumes (pocket series) of Notes on the International Lessons for 1882, issued from the press of the Congregational Publishing Society, and prepared by Rev. R. R. Meredith, D. D. The notes are concise, almost purely exegetical, widely and wisely selected from the best in the Bible, the Gospel, the last week feature is the able, and excellent analysis of each lesson. The work is deservedly popular with Sunday-school teachers and scholars.

—Dr. Mallinck invites the brethren of his district, in an earnest circular, to join with him in consecrating Friday, Sept. 29, as a day of fasting and prayer. He suggests the holding in the several churches a prayer-meeting from 12 M. to 1 P. M.; a sermon, a prayer-meeting, from 3 P. M. to 4 P. M.; a prayer-meeting in the evening. The objects to be kept in view are, a renewal of covenant-consecration and a baptism from on high, and the salvation of the unconverted, especially of the young. We trust the day thus set apart will be followed with blessed results.

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—Preachers desiring sample copies of the HERALD to be used in canvassing, can have them, free of expense, by sending a postal to the publisher, indicating the number wanted.

—The *Christian Register*, following the example of the proprietors of the *Saline Springs*, thinks it has "bottled up" *Saratoga* this week, in presenting full reports of leading papers read at the Unitarian Conference.

—Dr. E. Cooke, president of Clifton University, Orangeburg, S. C., leaves his home in Newton Centre, to-day (the 27th) for his southern work. His health has greatly improved. It will be necessary for him to avoid any intellectual overwork, but there is every promise of a longer period of valuable service from him for the church.

—Dean Burgh, who has become so well known by his sharp criticism upon the Greek text accepted by the revisers of the New Version of the New Testament, lately said, in a discourse in the University pulpit, Cambridge, that he found his ancestors in the Garden of Eden, not in the zoological garden.

—The Ohio Wesleyan University opened on the 20th inst., with the largest number of students ever gathered in its halls. The large chapel was crowded with students on the first day. More than two hundred and fifty new students have already matriculated this term, besides the large number of those previously in attendance.

—Rev. A. S. Townsend writes from Hampden, Me., Sept. 22: "Rev. C. L. Browning, a venerable superannuated member of the East Maine Conference, passed quietly away at nine o'clock this morning. His sickness was of brief duration, and he died well. A good man has fallen on earth, but ascended to the skies."

—Perhaps it was a wholesome thing for some of our young scientific scholars, who are still hearty disciples of Jesus Christ, to hear of the unqualified, bald negation of everything supernatural, at the hands of the fall-blown evolutionist, as in the instance of Mr. Underwood before the Evangelical Alliance. They have, as yet, only admired the undeveloped bud; this is the consummate flower.

—Amid the din of political contentions, the Unitarians of the land held their annual conference in the Methodist Episcopal Church edifice at Saratoga, under the presidency of Gov. Long. No very marked discussions occurred. The general educational interests of the denomination and the moral topics of the day were considered. The occasion was one, evidently, of much denominational satisfaction.

—Rev. B. C. Hammond, presiding elder of Cedar Rapids district, Upper Iowa Conference, writes:—

"Rev. G. W. Ballou, transferred in April from the N. E. Southern Conference to Upper Iowa, has been serving in Central City, where he has made an excellent record. The people will cheerfully pay him two or three hundred dollars more if they can than he is accustomed to pay if they can retain him another year. He has proved himself to be a man of tact, ability and devotion."

—One of the best—in that it has been carefully sifted—books of music for the social meeting, is "Beulah Songs," by Rev. W. McDonald and Rev. L. Hartshorn. It has a good collection of the well-remembered and most inspiring of the modern melodies, omitting the simply sentimental and lighter songs which can enjoy but a temporary life. Its hymns are Wesleyan in doctrinal teaching and richly experimental, while a goodly number are the hymns of the ages, which, possibly, former saints on earth still sing in paradise.

—We had a short and pleasant call, on his way from the Conference at Hamilton, Ontario, from Dr. Humphrey Pickard, now of Fredericton, N. B. He graduated from Wesleyan University in 1859, and has filled the highest positions in the Methodist Church of Canada. He has been twice book steward, president of the Conference, editor of the *Provincial Wesleyan*, and president of the Allison Wesleyan College at Sackville, N. B. He is now enjoying well-earned rest at his family home.

—The *Western Advocate* says that Rev. Thomas Harrison, who came to Minneapolis to open a series of revival services. In reference to the stories circulated to his disparagement about the sale of a cottage at Loveland camp ground, which had been given him, the *Western* says: "From first to last, Mr. Harrison has acted in a manly and Christian manner in the whole affair. He leaves our city loved by the church and followed by the prayers of all lovers of Christ."

—After all, our modern liberal Orthodox teachers offer but a very small foundation for an impatient student's hope in the life to come. The influence of their teaching is far broader than their premises admit. They offer no hope except to those who have not had a "fair chance" in the present life, and it is only a "hope" after all, without one direct and positive assurance from Scripture. Besides, it is only a hope of another probation, which may be as ineffectual in winning the impatient soul to salvation as this. The bed is too short and the covering too thin for an immortal soul to trust its eternal interests upon it.

—It was a happy and characteristic thought of Dr. McCabe to send Dr. Butler to India. It is only a proper testimonial to a faithful and able servant of the church, and an invaluable service to the India mission. But Mr. Butler must also accompany him, and the sum mentioned in the article on our first page will be far from adequate. The churches where the Doctor has been the honored pastor, and many friends who are able to aid in New England and other parts of the country, will be happy to make up a sufficient sum to send the Doctor and Mrs. Butler for their own benefit, and to bear Christian benedictions to the brethren of Asia.

—The Mormons seem to grow more and more rebellious as they apprehend more clearly the effect of the late Congressional legislation. A Presbyterian clergyman, traveling in Salt Lake City writes to the *Herald* and *Presbyter* of his visit on Sunday to the Mormon Tabernacle. He thought probably twelve thousand persons might have been present. The audience was addressed by President John Taylor, and one of the elders. They boldly declared their own inspiration and the divine authority for polygamy. They affirmed "that they had nothing to yield, no compromise to make; that they would go on in their course, and that all the powers of earth and hell could not prevent it. The eyes of the elder fairly glistened with rage when he hurried defiance at the United States government."

—Rev. Bro. Harrison, the evangelist, was in Cincinnati on Sunday, Sept. 17, when those who had been received on probation through his revival services in St. Paul's Church were admitted into full fellowship. These services were very interesting, and the gathered numbers of the revival were particularly gratifying. Two hundred and fifty-two had been received into the classes, in different charges. Of the St. Paul's probationers, twenty-five had been removed by letter, and were continued on trial, ten only had been discontinued, and two hundred and twelve

came to the altar, were addressed by the pastor and Bro. Harrison, answered clearly the disciplinary questions, and then received the right hand of church fellowship. This is a blessed result. Bro. Harrison conducted services during the day in the presence of large audiences.

—It is rarely that the Democratic party of the State enjoys so harmonious and short an annual nominating convention as it did in Boston last week. Its work was all "cut" (certainly not "dried") before its session. Its head and leader for the coming year, Gen. Benjamin Butler, was chosen by acclamation, and the remainder of the public offices were supplied with candidates in a short period. Its platform embraced almost everything that has been discussed in later times, not excepting female suffrage, but it was abhorrent to "sumptuary laws," which is a euphemism for prohibitory statutes. With the presence of many excellent men, into this modern cave of Adullam will doubtless be gathered all opposers to stringent temperance legislation. There will be peculiar interest enough at stake, in addition to the unquestioned energy and ability of the chosen leader, to make the campaign a lively one, and to challenge all the endeavors of the party now in power to preserve its ascendancy, and all sincere reformers to prevent its success.

—The *Western Christian Advocate* brings full particulars of the sad and sudden death of Mr. William E. Wiley. The chief incidents were given in our issue of last week. Mr. Wiley, a very promising young man of twenty-two, was connected with the Ohio Wesleyan University at Delaware, instead of Middletown, as previously stated. The student was the only establishment of Mr. Charles E. Coffin, son-in-law of Bishop Wiley. William was the Bishop's only son. The father was attending the Des Moines Conference at Winterset, Iowa. A telegram reached him on Friday, and he left at once for home. The Conference, and indeed the whole town, were deeply impressed with the event and moved to the sincerest sympathy. The Methodist ministers and the community generally, in Cincinnati, where the Bishop has so long resided and been so thoroughly respected and esteemed, were profoundly affected. Our greatly-afflicted and beloved chief minister will command the tenderest sympathy and the most earnest prayers of the whole Methodist connection in this hour of his peculiar bereavement.

—The women have a wonderfully happy way of bringing about the execution of their plans. The ladies of the W. F. M. Society of the Methodist Church, sent into the Argentine Republic of South America, and making their headquarters at Rosario, need a home. But how shall the funds be found without encroaching upon the appropriations of the Society? Who but a woman would think of the plan, and who but a woman could execute it so speedily and happily? The accomplished missionary, Mrs. E. J. M. Clemens, is persuaded to write a book. She writes of the scene of their mission, entitled the volume "Rosario," giving a very interesting account of the country, the progress of the mission, and the promising openings before them. Miss F. E. Willard writes a vigorous descriptive and historical introduction, giving the genesis and object of the volume. Certain gracious ladies of Michigan pay the expenses of publication, so that the sale of the beautiful and instructive volume brings its full price to the treasury of the society. We suppose it will be for sale on the counters of the book stores, and a few days since, at Rosario, is about as good as built, and thousands of other homes will be instructed and inspired by these charming pages.

—The troubles of our Congregational brethren with their creed seem to be increasing rather than diminishing. Their ministers, especially the younger ones among them, are breaking away from the old standards, and becoming unsettled in their convictions and beliefs. Their attempts to install pastors seem to furnish the special occasion for the exhibition of these wanderings from the old paths. Such an incident occurred at Wayland, in this State, a few days since. After the candidate had been fully examined by an able council, a motion was made to ordain him and install him pastor of the church. The vote on this motion stood two in the affirmative and sixteen in the negative. One of the candidates being compelled to leave before the proceedings closed, this negative vote was finally made unanimous. On three special points the candidate was not able to "pass muster" before his examiners. He did not regard the writings of the New Testament as Scriptures, was free from errors, Paul having been mistaken as to the second coming of Christ; he believed that for all men who do not decide for or against Christ in this life the way will be opened for such decision in the next world; and that the Holy Spirit may be expected to operate for the renewal of men there as He does here. What is somewhat remarkable about the case is that these unworthy views of the candidate were to the church calling him an entire surprise. Although he had preached for them some time on trial, and had mingled with them considerably in private intercourse, nothing they had seen or heard had led them to suspect that his views were not in accord with those they had been accustomed to hear. He accounted for this by saying his belief had undergone important changes within a few months, and the council expressed the hope that, as he did not appear to be set in his opinions, he might yet be found in harmony with the faith of their churches. We should think it quite doubtful whether such a hope is likely to be realized. We have observed that generally when young men begin their professional career by drifting in that way, they rarely find anchorage in any thoroughly evangelical ground.

N. E. METHODIST HISTORICAL SOCIETY.
The first monthly meeting of this society after the summer vacation was well attended and of much interest. Twenty-two were reported as accepting membership, and thirteen new names were added. Appreciative biographical sketches of Revs. Asahel Moore, George Pratt and Moses Hill, prepared by Rev. Dr. Dorchester, were read. The essay of Rev. William Gordon upon "Recollections of Methodism during a Half-Century," presented many very interesting events of his valuable life particularly connected with his earliest Christian experience and his labors on the Buckland circuit.

The donations of the summer have been very numerous and valuable: Rev. Dr. B. K. Polce made a valuable donation of 227 pamphlets and several volumes. A memoir of Father Sampson, the founder of Kent's Hill Seminary, has been sent in manuscript, besides a large number of other donations. Valuable autograph letters have been received; yet the society is quite anxious that the collection should be greatly extended. Among the valuable letters now in possession are some from Bishops Asbury, Andrew, Hedding, Morris, Hamline,

George, G. Haven, E. O. Haven, Wightman, Soule, Revs. George Pickering, Jesse Lee, George Roberts, Orange Scott, T. Merritt, G. F. Cox, J. N. Maffett, E. Kirby, J. Webb, Samuel Jayne, Chester Field, D. Wise, J. E. Risley, the king of the Hawaiian Islands, President Thomas Jefferson, Hon. R. H. Dana, Charles Sumner, Wendell Phillips, and Mrs. Lucretia A. Garfield. Quite a number of parchments of deceased ministers, local preachers' certificates and exhorters' licenses, and a quantity of love-feast tickets, have been received. We are seeking a very large and general collection of these relics. Friends having letters of deceased ministers or their wives, or of prominent citizens, and ordination papers or licenses of deceased ministers, will confer a great favor upon the society by forwarding the same to the librarian, Mr. W. S. Allen, Room 16, 36 Bromfield St., Boston, Mass.

GEO. WHITTAKER, Rec. Sec.

The Churches.
MASSACHUSETTS.
NEW ENGLAND CONFERENCE.
Boston Preachers' Meeting.—At the Preachers' Meeting on Monday, Revs. Crowthers of the Ontario Conference, Tensley of the Halifax Conference, and Cooper, pastor of St. Paul's A. M. E. Church, Cambridge, were introduced to the meeting. A collection was taken for Rev. Bro. Andersen, who has been transferred by the Bishop to the Northwestern Swedish Annual Conference, and Bro. Andersen addressed the meeting. Dr. Cooke, president of Clifton University, S. C., was introduced, and spoke of our work among the colored people in that section. Dr. Sherman spoke on the question of the day—"The comparative merits of the Methodism of former and latter days," and was followed by Geo. S. Chadbourne. The same question will be before the meeting next Monday, and Revs. F. J. Wagner and G. S. Chadbourne will open the discussion.

Boston, Egleston Square.—Sept. 17, an offering of \$250 for new furnaces, the winter's fuel, and other needed improvements was made. The Sabbath previous Dr. Cheney kindly administered the sacrament, baptizing three young converts. Three also joined by letter. Since Conference one more has been baptized, and six others received into membership. One thousand dollars have also been raised and paid on the debt, and the rate of interest reduced.

New England Village.—Rev. Wm. Gordon, though forty-seven years in the effective ranks, is one of the most laboring and devoted of our pastors. He is greatly loved in his new field, which, under the increase of business in the village and his faithful ministrations, flourishes as never before. His mind was never more active, and his weekly labors upon his sermons would put many younger men to the blush.

Springfield.—Rev. Joseph Scott has been appointed probation officer of the city—a position similar to that so ably filled by Uncle Cook in Boston and Mr. Stewart at Cambridge. By personal interview he is to inquire into the character, offense and history of persons arrested for crime, to ascertain if there is reasonable expectation of reform with rest, and to recommend the proper course accordingly. No better selection could be made. His sterling character, great sympathy, and critical discernment eminently fit him for the best services of the post.

Easthampton.—Rev. J. Galbraith is doing a good work for this charge. \$200 has already been applied to the church debt, besides paying current expenses. Now he is seeking to raise the \$2,500 still remaining.

Ashburham.—The pastor, Rev. N. B. Fisk, has entirely recovered from a serious illness. He was at his post Sept. 17. One was baptized on that occasion and four received into full membership. Seekers were at the altar.

Florence.—The Florence M. E. parsonage was very unexpectedly taken possession of Tuesday evening, Sept. 12, by about seventy-five of the parishioners of Rev. G. E. Sanderson. After passing a pleasant evening the company retired, leaving behind an abundance of good things.

Auburndale.—Lassell Seminary opened Thursday, Sept. 14, running over full. Principal Bragdon found, on his return, two weeks since, many eager applications for place, to which he has had to say, "no room."

Allston.—Under the careful management of the superintendent, Mr. H. E. Everett, the Sunday-school gave a very successful harvest-home missionary concert last Sunday evening. Every product of field and garden beautified the church and reminded all of God's goodness to His children. After singing and speaking by the children, Rev. Mr. Otis, a former pastor, now stationed at Odesa, Del., and Dean Huntington, the pastor's brother, addressed the school. The children gave their offerings by classes, and the congregation joined them with a generous spirit. Already this year \$50 have been set aside by church and school for the cause of missions.

Brookline.—The Central M. E. Church has recently been frescoed, painted, newly carpeted and upholstered at an expense of about \$2,500. The church will be reopened Wednesday evening, Sept. 27, with appropriate services. Within the past month there have been several conversions.

Lovell.—The Highland M. E. Church, which has been closed for three months for enlargement and improvements, was reopened for divine worship, Sept. 17. Rev. J. W. Hamilton, of the People's Church, Boston, preached a powerful sermon in the morning, and at its close asked the people for \$2,300. In an hour \$1,913 was subscribed. In the evening, Rev. S. F. Jones preached an eloquent sermon, and at its close Rev.

Mr. Hamilton asked for \$400 more, and in an hour he had a subscription of \$560, making a total of \$2,460—a grand achievement of a master financier. The church edifice is a gem of beauty and convenience, possessing all the modern appointments and improvements of our best churches. Its whole exterior has been painted a light pearl, trimmed in imitation of brown stone. The walls within are stippled in oil, and the ceilings are also painted in lavender colors with gilt decorations. The trusses are cased in ash and ornamented in cardinal. The pews are of ash trimmed with damask, and the carpet is of a russet tint. The pulpit is of black walnut upholstered in light maroon plush. Above and around the pulpit the walls are neatly frescoed, with Scripture symbols and mottoes. An organ, excellent in tone, sweetly voiced and sufficiently large to fill the church, stands to the left of the pulpit. The church will seat five hundred persons. The entire cost of remodeling and refurnishing throughout is \$7,700, all of which has been provided for.

The church is located in one of the most beautiful and rapidly-growing sections of the city, in the center of about five hundred American homes; hence no church in the city has a more promising future. The church membership is not large, but they are united and helpful, full of faith and good works. They have the sympathy and confidence of the community, which was again and again verified when the call was made for money. The efficient building committee consisted of Dr. Knight, Charles Forrest and Ephraim Simonds. They aimed at economy, convenience and neatness. They succeeded admirably, and are awarded the well-merited thanks and confidence of all concerned. The occasion of reopening the church was full of interest to the crowded congregations that thronged the house. The preaching was excellent, and the management of the finances was admirable. The singing was under the direction of the chorister, F. S. Badger, and was very good. Rev. Dr. Dorchester and Rev. H. D. Weston were present and participated in the services.

E. A. SMITH, pastor.

Full River.—In view of the unsettled state of their pastor's health, the stewards of the First Church have unanimously voted to have but one sermon on each Sabbath during the remainder of the present Conference year. Bro. Luce will doubtless be able to perform the work now required, the advent of cooler weather being likely to have a favorable influence upon his health. The prosperity of this church has been uninterrupted; the total membership has increased eleven since Conference.

Last Sabbath Rev. E. M. Taylor, at St. Paul's, preached a strong, convincing discourse upon future punishment. The times require that this doctrine shall be clearly stated and urged upon the attention of the people by all our preachers, and this frequently.

Rev. and Dr. E. F. Smith, of North Main St. Church, prescribed for the sick at Willimantic camp-ground with the same success as in former years. His church is prosperous.

The W. F. M. Society connected with Quarry St. gave another very pleasant service on last Wednesday evening, consisting of missionary intelligence, dialogues, and hymns, which was attended by a good audience. These services increase the interest in missionary matters, and have each been followed with accessions to the membership of the society.

At the close of the prayer-meeting on Sunday evening, three persons came to the altar seeking salvation, at Quarry St. The pastor supplied the pulpit of the First Church on Sept. 10, in the afternoon, and that of the United Presbyterian Church, Sept. 17. VET.

CONNECTICUT.

New London.—Sunday evening, Sept. 17, a large audience gathered in the M. E. Church to hear the missionary address of Miss Emma Benton, who started last week for Yokohama, Japan, to engage in mission work. Miss Benton is a sister of our pastor, who was present, as also their father. They were all overcome by their emotions at the thought of separation, and the audience was deeply moved in sympathy. Bro. Benton labors unceasingly for the good of souls, and already the fruits appear, several having lately begun to lead a new life. L. H. B.

At Volunton the church was reopened, Sept. 17, Rev. H. D. Robinson preaching the sermon. The church has been thoroughly renovated and beautified inside from floor to ceiling. New pulpit stands and a marble table for the altar were among the articles furnished. Hon. Ira Briggs did the purchasing, and everything is in harmony with his excellent taste. Bro. Kirby, with his usual financial skill, raised the money. He is very happy in his work, and the Volunton church is greatly encouraged.

At Attawaug, Sept. 10, seven were received into the church from probation. Recently one has joined on probation. The spiritual interest is excellent. On a recent Sunday evening one arose for prayers. They are about to commence a series of meetings.

At Wethersfield there is great rejoicing over the completion of their church enterprise. The remodeled church is very pretty, and was dedicated Sept. 7; Rev. S. M. McBurney, of Willimantic, and Rev. George E. Reed, of Brooklyn, preaching the sermons. Bro. McBurney preached grandly in the afternoon and managed the collection with his usual ability. Bro. Reed preached in the evening on "Christian Song," and Bro. McBurney raised some money. About \$600 was raised during the day; \$2,000 had been raised by Pastor Corburn previously. The society still has an old debt of about \$1,000, which they are anxious to pay. This grand old

society began its career under the preaching of Jesse Lee, March 14, 1790. It has had many trials and triumphs.

At Danversville, Mrs. Rev. J. H. James, secretary of the W. F. M. Society, organized an auxiliary of forty members after an address on the work of the Society.

At East Glastonbury they are beautifying the interior of their church at an expense of \$600—all of which is raised. Bro. Butler is doing well.

Rev. H. Montgomery, of Norwich, spent Sept. 10 at Manchester, preaching once and lecturing twice on temperance. He made a profound impression upon all classes. Many were unable to gain admission, there was such a demand to hear this powerful speaker.

Business Notices.

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DRS. STRONG'S
Remedial Institute, Open all the Year.
Location delightful and central. Table and appointments first class. Bath department, complete and elegant, affording the only opportunity in Saratoga for Turkish, Russian, Roman and Electro-therapeutic baths. Society genial and cultured. Summer resort of many eminent persons for rest and recreation.

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Mrs. WINSLOW'S SOOTHING SYRUP is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhea, griping in the bowels and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

Money Letters from Sept. 10 to 23.
L. P. Gould, D. Lewis, E. Luce, A. Marvin, H. M. Madden, Wm. Hall, H. Reed, E. Shelton, H. M. Soule, J. E. Sears, J. V. Weed, E. R. Wood.

IMPORTANT.

When you visit or leave New York City, save Baggage Express and Carriage Hire, and stop at **Grand Union Hotel**, opposite Grand Central Depot. 40 elegant rooms fitted up at an expense of One Million Dollars, reduced to \$1. and upwards per day. Elevator. Restaurant supplied with the best. Horse Cars, Stages and Elevated Rail Road to all Depots. Families can live better for less money at the **Grand Union**, than at any other first-class hotel in the city.

Marriages.

In Clinton, Me., Aug. 24, by Rev. C. E. Springer, Rev. Walter Cushman, of the Maine Conference, and Miss Minnie S. Pratt, of Benton, Me. In the M. E. Church, South Glenside, Pa., Sept. 15, by Rev. H. D. Robinson, assisted by Rev. Wm. H. Reed, Rev. C. E. C. M. Brown, Rev. J. H. Miller, and Rev. C. M. Brown, pastor of the M. E. Church in St. Louis, La. In Philadelphia, Sept. 15, by Dr. J. H. Twombly, Edwin F. Rogers and Alice M. Davis, both of H. In Hull, Sept. 15, by Rev. H. E. Smith, Arthur J. Maguire, of Monrovia, and Miss Ida E. Finney, of H. In Woburn, Sept. 15, by Rev. H. E. Smith, Arthur J. Maguire, of Monrovia, and Miss Ida E. Finney, of H. In Woburn, Sept. 15, by Rev. H. E. Smith, Arthur J. Maguire, of Monrovia, and Miss Ida E. Finney, of H.

Church Register.

HERALD CALENDAR.

Meetings for the Promotion of Holiness, every Monday, at 2:30 p. m.
Lynn District Preachers' Meeting, at Washington St. M. E. Church, New Bedford, Sept. 27
Lynn Lake Camp-meeting, near Boston, Sept. 27-28-29
Fortieth Anniversary of the dedication of the M. E. Church in Danversville, Conn., will be celebrated Sept. 30-Oct. 1, 2
Preachers' Meeting, Trinity Ch., Worcester, Oct. 2
Eastern Conn. Min. Assn., Danversville, Oct. 2-4
Preachers' Meeting at Wardsboro', Vt., Oct. 2-4
Portland District Min. Assn., Chelsea, Mass., Oct. 2-4
Augusta Dist. Min. Assn., Livermore Falls, Oct. 2-4
New Bedford District Preachers' Meeting, at Sandwich, Oct. 23-25
Penobscot Valley Min. Assn., at Bucksport, Oct. 23-25
Me., Oct. 23-25
Rockland Dist. Min. Assn., S. Walsboro', Oct. 23-25

QUARTERLY MEETINGS.

NORTH BOSTON DISTRICT—THIRD QUARTER.
OCTOBER.
11, Lowell, Wor. St. 22 p. m., Berlin.
12, p. m., Graniteville. 22, Oakdale.
13, p. m., West Chelmsford. 23, Winochendon.
14, Lowell, Central Ch. 23 p. m., South Royalton.
15, " St. Paul's. 23, 4:30 p. m., Phillipston.
16, " Highlands. 23, eve, Athol.
21, 22, Clinton.
NOVEMBER.
4, 5, Son's Vile, Broadway, 10 A. Y.
6, p. m., Mount St. 15, 15, Ashburham.
7, eve, Son's Vile, Flint St. 15, p. m., Gardner.
11, 12, Princeton. 15, eve, East Templeton.
12, p. m., Hubbardston. 23, 23, Fitchburg.
12, eve, Barre. 23, p. m., Lunenburg.
14, East Pepperell. 26, eve, Leominster.
15, Townsend. 27, eve, West Fitchburg.

DECEMBER.
2, 3, Weston. 15, 15, Som., Union St.
4, p. m., Waltham. 15, 15, Cam., North A.
15, eve, Watertown. 17, eve, West Som., Vt.
4, Chelmsford, Trinity. 15, Cambridge, Cottage St.
10, 10, West Melrose. 23, 23, Rockingham.
10, p. m., Woburn. 23, p. m., Sudbury.
11, eve, Woburn. 24, eve, Maynard.
11, Cam., Harvard St. 24, 24, Hudson.
13, " Trinity. 24, p. m., Marlboro',

NOVEMBER.
Natick, Sept. 22, DANIEL DORCHESTER, P. Elder.

NEW BEDFORD DISTRICT—THIRD QUARTER.
OCTOBER.
19, Bridgewater. 25, Barnstable and Yarmouth.
21, 21, South A.ington. 25, 25, South Yarmouth.
22, eve, Barnstable. 29, eve, West Dennis.
23, Plymouth. 30, East Haverhill.
24, Sandwich. 31, Wiletsford.

[The full list will appear next week.]
Taunton, Sept. 18, 1882. J. W. WILLETTE.

RANDOLPH DISTRICT—SECOND QUARTER.
SEPTEMBER.
24, Newbury.

OCTOBER.
1, Orono & Upper Sullivan, 8, Hainesville.
[Continued next week.]

G. R. PALMER.

PROVIDENCE DISTRICT—THIRD QUARTER.
OCTOBER.
Hull, 1, a. m.
Nantasket, 1, p. m.
Hingham, 1, eve.
Wrentham, 4, eve.
Milville, 5, eve.
East Blackstone, 6, eve.
Dorchester, 8, eve.
Cranston St. & Co., 8, eve.
Pawtucket, 9, eve.
Aubury, 11, eve.
South Braintree, 12, eve.
Hoboken, 13, eve.
Stoughton, 14, 15, a. m.
North Stoughton, 15, eve.
West Duxbury, 31, eve.

[The full list of appointments next week.]
Sept. 20. M. J. TALBOT.

AUGUSTA DISTRICT MINISTERIAL ASSOCIATION.—Will the brethren who intend to be present at our meeting at Livermore Falls please notify me by postal card before Oct. 5. By attending to this, you will save me the trouble of trouble. Livermore Falls, Me. GEO. L. BURBANK.

EASTERN R. R.
Another Grand
EXCURSION
—To the—
WHITE MOUNTAINS.
—AT—
POPULAR RATES.
Excursion Tickets Good going by Special Train, **TUESDAY, OCT. 3** And Returning by any Regular Train until **MONDAY, OCTOBER 9.** WILL BE SOLD AS FOLLOWS:
From Lynn, Marblehead, Salem, Boston, Newburyport, Amesbury, Andover, Haverhill, North Andover, and Hamilton, and No. Hampton.
To No. Conway & Ret. \$2.
To Fabyan's and Ret. \$3.
To No. Conway & Ret. \$2.
To Fabyan's and Ret. \$2.50.
The Crawford House Coaches will take parties to the summit of Mount Willard and return at \$1.00 for each person.
TRAINS LEAVE
Lynn 8:05 A. M., Swampscott 8:05 A. M., Marblehead 7:28 A. M., Salem 8:30 A. M., Danvers 7:20 A. M., Peabody 8:00 A. M., Beverly 8:25 A. M., Wenham 8:30 A. M., Ipswich 8:45 A. M., Rowley 8:44 A. M., Newburyport 9:10 A. M., Amesbury 8:40 A. M., Hampton 9:25 A. M., North Hampton 9:30 A. M., Greenland 9:40 A. M., Portsmouth 10:00 A. M., RETURNING TRAINS leave Fabyan's at 10:00 A. M., 2:10 P. M., North Conway 7:25, 11:35 A. M., 5:50 P. M.
The Mountain Hotels will make reduced rates to holders of these Excursion Tickets.
D. W. SANBORN, Mast. Trans.
LUCIUS TUTTLE, Gen. Pas. Agt.

Feathers Dyed & Cleaned.

Laces and French Dye House
Gloves.
17 Temple Place.
BOSTON, U. S. A.
Price List Sent Free.

7 PERCENT NET
Security Three to Six Times the Loan. Without the Building. Interest semi-annual. Nothing ever lost. 24th year of residence and 8th in the business. Rest of references. Send for particulars if you have money to loan. N. B.—Costs advanced. Interest kept up and principal guaranteed in case of foreclosure.
D. S. B. JOHNSON & SON.
Negotiators of Mortgage Loans, 77 PAUL MINK. (Please mention this paper.) 160

SAFE INVESTMENTS.—On large or small amounts made by JOHN D. KNOX & Co., Bankers and Loan Agents, Topeka, Kansas. Special attention given to placing money on farm and other good and productive property, at 4 to 5 percent. We have made many hundreds of loans for persons from England to California. Pay interest on Time Certificates of Deposits from 3 to 5 percent, according to time. Send for a free copy of "Knox's Investor's Guide." Address JOHN D. KNOX & CO., Topeka, Kansas. 138

I Offer for Sale
A limited amount of Stock in a New Hampshire corporation, long established, paying a dividend much exceeding 10 percent, per annum. Close investigation solicited.
Ed. A. Freeman,
18 Exchange Place, Boston.

A DIVIDEND PAYING INVESTMENT
THE NEW ENGLAND
Syndicate and Development Co.
OFFERS A LIMITED AMOUNT OF ITS PREFERRED TREASURY STOCK, PAR VALUE \$10, AT \$1.00 PER SHARE.
ON OR BEFORE NOVEMBER 1st, 1892, THE PRICE WILL BE ADVANCED TO \$2.00 OR MORE PER SHARE, and will continue to advance in price until its par value is reached. This stock will be sold NO FASTER than the development of the Company's business may require, and in NO LARGER AMOUNTS than will bear FAIR AND HONEST DIVIDENDS.

One Dollar Per Share
Is Guaranteed and Secured, to be Paid in
DIVIDENDS
WITHIN THREE YEARS.
It is full paid and can never be assessed.
A Dividend of Ten Cents
per share will be paid
January 25th, 1893.
Secure this Stock before the next Advance in Price.

Correspondence as to all classes of investment PROPERLY ANSWERED.
Government Bonds Bought and Sold.
Railroad and other Corporation Securities Negotiated.

The Family.

THE OUTCAST.

BY KATE M. SIMMONS.

Who is this man, that he should walk
With slow and heavy tread?
Has he no home, no place on earth,
To lay his weary head?
Has fate been hard, or fortune frowned,
Or has he not one friend
To share with him his weight of grief,
Who can his cause defend?

Put him in bondage, did you say,
Or drive him from the place?
What do you see in written lines
All o'er that poor man's face?
"Sorrow and want, or sin and crime,
Or murder, it may be,"
Take care, these cruel words of thine
May yet return to thee.

An honest heart may beat below
That worn and tattered vest;
And honor still may find a place
Within that weary breast;
No home has he, no hope or love
Is left to cheer his way;
But lonely, sad and desolate,
He lives from day to day.

Once home and friends and wealth had he,
Ambition's heights he trod;
Love beamed on him from lips and eyes
Now deep beneath the sod.
God took his friends, and wealth took flight,
And hope lies in the dust,
Her trailing banners stained and torn,
And dim with time and rust.

Unheeded are ambition's calls;
He trends his way alone;
Troubles and sorrows multiplied
His stricken heart have known.
Fear not to give ungrudgingly,
Thou hast so much to spare;
For even the sparrow small
Our Father has a care.

O may it be thy happy lot,
That this be said to thee:
"The good you did unto this soul,
Ye did it unto Me."

ALBUM PICTURES.

BY ELLEN T. H. HARVEY.

Mr. ELLIOTT: Under the trees of the romantic little island in the most beautiful of lakes, in the very shadow of the august monument to J. J. Rousseau, by the clear blue-green water where the large, happy swan and little ducks are taking their morning bath, exchanging salutations as they sail past and around each other—is not this past and to remember the paternal benediction you sent me, just before we sailed from New York, last June?

Of all the choice and precious and beautiful things we have seen in Ireland, in Scotland, in England, in France, nothing seems so choice and precious and beautiful as the friendship of the good—the blessed kindness of large and true hearts. And so when nearly all your tourist friends are home again, I send you greeting on our journey, which looks now but little more than begun.

Opening memory's album, I find a few pictures I wish to cut out and send you. I hope I will not tear the leaves so as to mar their correctness.

The first picture is Rev. Stopford Brooke, in his own church, in London. See him there, the large, flowing man, with his great head framed with abundant hair, which, in the light of the illuminated window with the one subject-design, the Christ, looks like a haloed head more than human, hardly less than angelic. He is reading the morning service, with a choir of young men and boys by his side. Now and then he turns his face and glances off to the audience, especially down by the entrance where are the strangers. His ambition, if any he has, must have been very well satisfied by this. His voice is not one of an enemy. It is the voice of a friend, who represents a friend. We hear and follow him. When the sermon-time comes, he ascends the very high pulpit with a step which reveals a pleasurable consciousness of his work, and after a short, fervent prayer, announces his theme (I made no notes, and after the interval of eight weeks of travel, I must not claim the least justness): "The days of our years are threescore and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away." He desires to show what constitutes a really long life, not in years, but in true success and consequent happiness. Every one aims to be happy, but the imagined means to that end are strangely various. He then presents to his hearers a succession of natural illustrations of what different persons presume constitutes happiness.

Suddenly and forcibly changing his order of address, he announces his own idea of what makes happiness, and in the true sense a long, full life. He strikes one as drawing only from the Beatitudes and the life of the greatest Exemplar, in evolving his system of right living, for he says: "Be loving; love your enemies, love those who treat you spitefully, love largely," and he gives some minor illustrations of the power of this doing and feeling. "Be poor in spirit; meek with the true spirit of self-forgetfulness. Be merciful, especially in our judgments of others, from which will naturally flow a spirit of Christian forgiveness. Be pure in heart, that we may see God in all His works and ways among the children of men—see Him and rejoice in the freedom of innocent happiness." He said no word of Seneca or his secret of a happy life; but that Stopford Brooke is an intimate friend of this philosopher, as well as of some other enlightened and spiritual heaven writers, I have not the least doubt. I think these human teachers have come between him and the Saviour of sinners so much as to somewhat obscure the clear and powerful recognition of the Divinity manifest in the flesh. He does not lead me

to see the Lord and apprehend His holy Presence as sometimes do His living, teaching disciples, though I confess His all His works—finding happiness in everything, even that which promises the least to the casual observer—were of the finest quality. He stirred my heart deeply to aspiration for the appreciation of common things and ordinary experience. This, indeed, is a profitable instruction, and one which yields blossom and fruit on the same tree.

ANOTHER PICTURE is Rev. Dr. Parker, author of "Ecce Deus" and other books. In his own Temple Church, we hear him preach one of his celebrated Thursday discourses, beginning at midday. Not only was I desirous of hearing him because I had read his most widely-known book, years ago, but for the reason that Rev. Dr. Deems had said to us, "Do not fail to hear my friend, Dr. Parker, when you are in London, and see him, also, as my friends."

The audience was not large, but evidently select. While the preliminary singing was being led by the precentor, I had an opportunity to study the church, which is recorded as being a copy of the Holy Sepulchre. Dr. Parker gives the impression of a superior man, in many respects. His large head, bold features, keen eyes, crowning a figure elastic with will and English health, and more than all, his strong, deep, sweet voice, with love, hate, music, scorn in its tones—all emphasize the first flash of opinion. His theme is Peter's miracle at the Gate Beautiful. "The age of miracles is not past," he says with strong repetition; "it has but just begun." I looked then for valuable and interesting citations of proofs of this somewhat paradoxical proposition, but he suddenly leaped down from his strong position, by adding: "The miracle must begin within you!" "Every man," he said, "however great in any department of work, is conscious that he has not arrived at his own standard. He has done nothing as well as he feels capable of doing." There was no pausing for evocation and commonplace demonstration of his brilliant annunciations of what were often in a paradox. "The Bible is just sent to us; the ink is hardly dry." "You re-encircled the Lord of glory yesterday." The least extraordinary of his utterances soon glided into a dazzling coruscation of laconics, some of which were as elastic enough to be bent double, either way you hold them in your thought. One carried a continual consciousness of being present at a remarkable performance, and the aftermath showed the soul ten times as much of Dr. Parker as of the Lord. Divinity only fills an empty place, and the greatest work which lives to instruct the generations obscures the workman. Whoever knows he is wise, is unknown.

We find what we bring, say the philosophers, in different phrase, and Mr. Ruskin's friend put the idea neatly when he said: "If you look for curves, you will see curves; if you look for angles, you will see angles." It is very true that our capability of appreciation shapes our judgments. It is more than possible I was not in a receptive mind for these eloquent and rare pyrotechnics. A friend near me said: "Dr. Parker is a remarkable man. He is very strong." Many others think the same, or he would not command such audiences and so many readers. When I heard some of his fine and grand philippic sentences, untinged by the delicate beauty of imagery with the boldest denunciations, as if they were jagged, gigantic cliffs washed with limpid waters in which fragrant lilies raised up as a pity that this great man could not be greater. If a heart so large as his were filled with God, he could move the world. One may misjudge often and long, but there is a possibility of mistaking him who by long discipline has lost his own life and found the Christ of God?

Do you reply, "Such persons live only in books?" If this is the greatest of all the progressing ages, and miracles are possible, not only without but within, why should men of the brain and soul of Dr. Parker stop short of the highest spiritual as well as mental attainment? What hinders but too easy self-satisfaction, too little faith in the power of the Divinity through the Holy Ghost? Why are not the mighty works done, of which these great souls have prophetic visions? And why should one pause to notice the galling of Core, on the inferior plane of prejudice and common accusation, when by casting aside every weight, he might win that higher vantage-ground of faith which subdues kingdoms, and stops the mouths of lions, and turns to flight the armies of the aliens? This is the "better thing" which God has provided for us.

The kindness with which Dr. Parker received the friends of Dr. Deems, in his reception-room after the public exercises, is pleasant to remember. It must have been on account of his esteem for his beloved New York friend, of whom he spoke in highest terms, that he presented me, at parting, with a copy of his last work—"Ingersoll Answered."

PICTURE THIRD. This is Westminster Abbey. It is three o'clock on Sunday afternoon. A wonderful light is streaming down from the great illuminated windows, across the monuments to the illustrious dead, upon the hundreds of volunteers, clad in bright array, who sit reverently listening to the exercises. Many, nearly all, are very young-looking men, who seem not to have reached their growth. What are they thinking of in these moments of solemnity among the living and the dead? In a few days they will be in Egypt offering their lives for the glory, the selfish ambition, of their country. So young, so slender, so insecure of all but a chance to die on a foreign soil!

Canon Farrar has now ascended the desk to preach his sermon to these men. I expect it must be called a good discourse, though there is much more said about the glory of patriotism and the required resolution for resisting adversaries, than the kingdom which is not of this world. Examples of brave men—who have yielded up their lives in battle—are noted with great eloquence. The question, "What think ye of Christ?" is not set before individual hearts. Nothing is said about the reign of the Prince of Peace. There are no tears in the eyes of preacher or hearers. It is a strong, brave sermon, but without light, save what is reflected from an icy height of ambition, like the cold and proud Mont Blanc. There is in it no heat from the Sun. We are chilled and exalted, but not warmed and fed. Turn the leaf quickly, lest our hearts ache too much.

Here, now, is ANOTHER PICTURE, so bright, so highly-colored, we instinctively shade our eyes a little from the gorgeous hues in the melting sun rays. It is the Salvation Army in their place of Sunday service, the theatre on Oxford Street, London. There is music, as when Israel brought up the ark of the covenant of the Lord, with sound of the cornet, with trumpets and cymbals, making noise with psalteries and harps; I may say rather with drums and castanets. The soldiers in their bits of uniform file in and take their seats. Men and women are here who have seen service in other life than the spiritual. A strange, most interesting, remarkable array of character! Many of the women's faces are a study worth while. Some of them have been down and up the lowest slums of London and elsewhere, and are now sitting clothed, in their right mind. The glad light of a recent discovery of good tidings is in their eyes. There are goodly faces—

—young girls here in the throng, who are marvelously interesting to me, for there, under the shadow of the gallery, is one on whom I cannot gaze enough. She has such a bright, strong, fresh look, as though born and bred under the open sky, without a chain of convention more than the young camoels which leap from rock to rock on the mountain heights. She has the deep tones of color and litheness of figure to a degree which reveals high health and overwrought spirits. Will she remain steadfast, unmovable, always abounding in the work of the Lord, as at present? The Lord help, for vain is dependence on the arm of flesh! He alone is sufficient for this. After the service, which is much like a Methodist prayer-meeting, I have speech with one of these women, a person of about thirty years of age, who tells me she is from Scotland and became a Christian when quite a child. The natural electricity of her spirit appears in her large, strong eyes and quick, sweet voice. I like her. There is a fresh, keen pleasure in hearing her replies to my questions, so unlike the conventional phrases of society. "I am not educated," she says, "I have not studied into these things, but I feel that you say. I see it. I know it." She gave me a brief history of some of their work, and revealed her own purposes of life as the consecrated fervor of a disciple of Loyola. She expressed an earnest desire that we should come that afternoon and hear Mrs. Booth who was to speak. This we did, putting aside a previous plan to hear Canon Liddon in Saint Paul's.

Possibly many of your readers have read the article in the *Contemporary Review* for August on "The Salvation Army," by Mr. Booth, as also the two following ones from other pens, on the same subject. Mr. Booth, in his account of the work and the workers, has admirably succeeded in communicating the very spirit of their meeting as I found it. Especially could I see Mrs. Booth in all its animus and expression. This lady preached on that Sunday afternoon to a crowded house, not a few of her listeners being strange visitors like ourselves. She was in the Salvation garb—navy blue and a large dark bonnet. Her face is plain, strong and interesting. It is what is called a good face, revealing no common order of mind. Certainly she must have been helped by a superhuman Power to stand there in an unusually warm, oppressive atmosphere before that varied multitude, and speak without a note of aid for nearly an hour—and speak with so much propriety, power and pathos! Her theme was upon the signs of the new birth. Saving a few unnecessary hits at the churches and the enemies of the Salvation Army, I could not have desired a better discourse on such an occasion.

If Christian or other moral people feel disposed to cast stones of criticism at these hard workers in the hardest kind of fields, let them come to Paris and see the Lord's Day desecrated by a public fete in one of the largest, most central gardens; let them come to Geneva and see the way last Sunday was observed here by a large number of the people. The sound of martial music heralded a procession marching up the principal street side the lake. A company of young men with a sheep in garlands at their front, paraded into the ground under the trees very near our hotel. All the afternoon the sounds of revelry, applause after speeches, dancing to music and the like, went on till evening. Who would not pray that a holy war such as the Salvation Army wages, might come to these cities? So long as God is their Lord, may they prosper and prevail!

Geneva, Sept. 4, 1882.

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—young girls here in the throng, who are marvelously interesting to me, for there, under the shadow of the gallery, is one on whom I cannot gaze enough. She has such a bright, strong, fresh look, as though born and bred under the open sky, without a chain of convention more than the young camoels which leap from rock to rock on the mountain heights. She has the deep tones of color and litheness of figure to a degree which reveals high health and overwrought spirits. Will she remain steadfast, unmovable, always abounding in the work of the Lord, as at present? The Lord help, for vain is dependence on the arm of flesh! He alone is sufficient for this. After the service, which is much like a Methodist prayer-meeting, I have speech with one of these women, a person of about thirty years of age, who tells me she is from Scotland and became a Christian when quite a child. The natural electricity of her spirit appears in her large, strong eyes and quick, sweet voice. I like her. There is a fresh, keen pleasure in hearing her replies to my questions, so unlike the conventional phrases of society. "I am not educated," she says, "I have not studied into these things, but I feel that you say. I see it. I know it." She gave me a brief history of some of their work, and revealed her own purposes of life as the consecrated fervor of a disciple of Loyola. She expressed an earnest desire that we should come that afternoon and hear Mrs. Booth who was to speak. This we did, putting aside a previous plan to hear Canon Liddon in Saint Paul's.

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If Christian or other moral people feel disposed to cast stones of criticism at these hard workers in the hardest kind of fields, let them come to Paris and see the Lord's Day desecrated by a public fete in one of the largest, most central gardens; let them come to Geneva and see the way last Sunday was observed here by a large number of the people. The sound of martial music heralded a procession marching up the principal street side the lake. A company of young men with a sheep in garlands at their front, paraded into the ground under the trees very near our hotel. All the afternoon the sounds of revelry, applause after speeches, dancing to music and the like, went on till evening. Who would not pray that a holy war such as the Salvation Army wages, might come to these cities? So long as God is their Lord, may they prosper and prevail!

Geneva, Sept. 4, 1882.

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BALLAD OF A BABY.

A. D. 1307.

It was all a hurry-scurry,
Duke and duchess in a flurry,
For at last, with hope and cheer,
They had fled—O tale of pity!
From their sordid and burning city,
With their little babe new-born.

When Duke Friedrich, sore defeated,
With his flying troops retreated,
Through the Neckar's winding vale,
And the foe pursued for slaughter,
Up from Friedrich's baby daughter
Rose a faint and moaning wail.

"Now what ails the little being?"
Quoth the sire, as they were fleeing—
"Fleeing wildly, hotly pressed;
And the mother answered, sighing,
"For the little thing is crying,
For he needs his mother's breast."

Down the Duke, from saddle vaulted,
Shouting, "Let the troops be halted—
Let the ladies do their worst—
Let the country folk betray us—
Let the conquerors find and slay us—
But the baby shall be nursed!"

So, within a shady hollow,
Though the foe was soon to follow,
And to tarry with hope deferred,
Horse and rider stopped to water,
While the little ducal daughter
Drank her milky fountain dry.

The pursuers would have chuckled
Had they seen the baby suckled,
But they rode another way,
And they never set their clutches
On the happy ducal duchess,
For the baby saved the day!

Then the fugitives, though routed,
Being saved from slaughter, shouted—
And they vowed amid their joy
That the babe, for that day's merit,
Should the ducal crown inherit
Just as if she were a boy.

When at last the child so tender,
Who had been the land's defender,
Was a peerless woman grown—
Not a doubtful and sighing charmer,
But an Amazon in armor,
She was duchess on the throne.

—From "Swabian Stories," by THEODORE TILTON.

THE MINISTER'S WIFE.

BY ELLA C. G. PAGE.

Mrs. Clericus held up an exceedingly dilapidated pink apron, and as she gazed at it she sighed. She was not a woman given to sighing, and, moreover, the condition of the apron was not a novelty in her household, but she was tired out, soul and body—tired with clothing and feeding five healthy, growing children, and one stout, somewhat nervous man, and so she indulged in (to her) unwonted luxury of a sigh.

Rev. Dr. Clericus, as the un-unusual sound smote his ear, glanced quickly up from the paper he was perusing, at the very pretty, somewhat worn face opposite him. It had been, and was still, a refined and restful face. The brown hair lay in natural waves over the broad brow, and the blue, steadfast eyes held a ray of light in them—and yet, she sighed.

"What is it, Theodora?" queried her husband. "Are you sick?" For such an unwonted, unwarranted fact as that sigh, he thought, must have a cause, and he named the most dreiful one that he could imagine.

A mild spasm of surprise crossed the pale face. "No, Harrison," she answered, "only perplexed and very tired."

He went back to the able *Review* he had been reading, but that sigh haunted him, and he turned the paper impatiently over. A notice of a great convention at Sea View met his eye—Sea View, the place he used to frequent when he was a young man, where some of his finest sermons had been found, where he had flourished and loved his Theodora! A thought struck him—a "fancy" he called it then, an "inspiration" in the years after.

"Theodora," said he—as serenely as if he had said, "Will you have breakfast early to-morrow?"—"Can you be ready to go to the convention at Sea View next week and stay till the close of the week after?"

Now this was what she would have called a special providence. She needed rest and change and the salt-sea breeze. The children, the beach, and the astounding novelty of the request, all floated in a mixed chaos through her astonished brain as she answered some faintly, "To Sea View? The children cannot be left alone, can they?"

"Well, Sister Wiggs will be willing to see to them and the house, and Laura is old enough to help her."

He looked at her as he spoke. How she came to answer very meekly, "Yes, I'll go," to her dying day Mrs. Clericus could not tell, but so she answered.

The house was duly swept and garnished, in readiness for the minute inspection of Sister Wiggs, and also for the careful reporting of the same inspection, the sister being of that generous disposition that yearns to share with the community at large all the knowledge acquired by her in her travels; and with the soft "good-by" of her quiet daughter Laura, the boisterous hugs of Master Tom, the wondering farewells of golden-haired Eva and sturdy Frank, and the half-smothered wail of baby Reginald (extinguished somewhat suddenly in thoughtful Laura's apron), Mrs. Clericus left the parsonage for the first time for years, for a fortnight's vacation.

After reaching Sea View, and getting over the first rapture of rest, she began to feel lonely, and perhaps a little homesick. She had been used to the chatter and bustle of so many children, and had now only the very silent man, the Doctor, for company; and he was absorbed in visions of a very splendid address he was to deliver the next week. Alone she walked the beach and roamed the large parlors of the hotel. But the third day came the Rev. Louis Nimbleton. He was an old friend of the Doctor, and, better still, an old class-mate (and rumor added, a former admirer) of the Doctor's wife. "Now she found company. He was just from a visit to her native town, and the hours were too short for the queries and the comparing of notes that took place.

In two days, as he knew everybody, he had introduced Mrs. Clericus right and left with his accustomed vigor. She was used to the fact that she was once a brilliant talker. Her pale cheek grew rosy, and her almost forgotten soft laugh was heard once more. And still

the Rev. Doctor pored over his wondrous essay, nor woke up to the fact that the Rev. Louis almost monopolized the society of his wife.

But at last he woke up; and this was the fashion of his awaking. He sat on the lounge of the hotel parlor, with the eternal note-book and pencil in hand, polishing for the fifteenth time an intellectual diamond, when two gentlemen just the other side of the closed blinds began the following dialogue:—

"Who is that remarkably pretty woman with Nimbleton's this afternoon?"

"That is the wife of the Rev. Dr. Clericus, one of the big guns of the convention next week."

"Sure of it?" said the other, skeptically; "never have seen him with her."

"Oh, he is a movable lexicon, an animated sermon-mill. Don't even know he's got a pretty wife. Nimbleton knows it though, and did, they say, before she married the Doctor. Why on earth do men marry who only care for a dictionary and the original Hebrew, I wonder?"

"Well, she's the brightest and prettiest woman here; a keen talker, too. Nimbleton is a good fellow, but dreadfully careless and talkative; and he will get her gossiped about if he don't take care. I mean to cut him out, and the two rose with a little laugh and strolled down the avenue after the pair just discussed.

That intellectual diamond was polished no more. Dr. Clericus sat and meditated until his wife herself aroused him from his reverie.

"Theodora," said he that evening, "what are your engagements for to-morrow?"

"Nothing much, Harrison," she replied; "a ramble to the village, eight or ten of us—a sort of picnic, I believe. Why did you ask?"

"Would you—cannot you arrange it so as to go with me to High Rock to-morrow? But if you would rather go to the village, we will go there instead."

It was the place where she had promised to wed the now grave, but then young and ardent minister. Of course there was but one answer to that question. The picnic engineered by the Rev. Nimbleton the next day missed Mrs. Clericus very sadly.

What a day the minister's wife had! They revived old reminiscences, looked at the lovely prospect, lunched on ambrosia and nectar, and neither pencil nor note-book dared to appear. The Doctor wondered why he had not talked more to Theodora; and she—well, wives know how she felt.

Somewhat, after that he was with her every day. One day he actually read to her the famous address.

"How will it do?" he asked. She praised it all the more.

"What is it, Theo?" he asked anxiously.

"It is eloquent," she stammered, and then said, "Could not you put a little more Christ in it—just a few texts that come so comfortably to one in trouble? But I've no business to criticize a production like that; but you asked me, Harry, and the name and soft touch on his arm disarmed his somewhat wrathful spirit

BY R. H. HAINES.

One secret of the prosperity of this

family consisted of nine daughters and more than one of these, like the subject of this sketch, was remarkable for the depth, intelligence and simplicity of her piety.

63. SOLD BY ALL DRUGGISTS. Price \$1.

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**JAMES P. MAGEE, Agent,
38 BROMFIELD ST., BOSTON.**

Zion's Herald FOR THE YEAR 1883. Fifteen Months FOR ONE SUBSCRIPTION.

The paper will be sent the remainder of the year free to all new subscribers. Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (that they may have the full benefit of the three months offered free), and forward the money between this and Jan. 1. The price of subscription can be paid to the publisher in charge, or forwarded direct to the publishing office, by post-office order, or bank checks; or, when these modes of sending are not available, the currency can be forwarded by mail at our risk. When the full amount of the subscription price (\$2.50) is received, their paper will be credited to January 1, 1884. We earnestly hope every minister will make an effort to increase the number of subscribers to Zion's Herald on his charge.

Lists will be sent immediately to all the preachers. If any names have been omitted, please inform, and they will be forwarded at once. Will each reader of the paper inform his neighbor, who may not be a subscriber, of our offer? From no other source can an equal amount of good reading be obtained for so little money.

The paper contains an average of forty-two columns of reading matter per week, and costs but 5 cts. per number.

Each issue contains articles from a great variety of pens, affording the most valuable information upon all the important topics of the day, while it never loses sight of the fact that it is a family paper, a religious paper, and a Methodist paper. All letters on business should be directed to

A. S. WEED, Publisher,
36 Bromfield Street, Boston.

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, September 19.

The trustees of the East River bridge have been charged with corruption, and an investigation has been demanded.

The wife of Engineer Melville, of the Jeanette, has become insane and been sent to the Morristown (Pa.) insane asylum.

President Arthur arrived in Washington last night and will hold a cabinet meeting to-day.

The transfer clerk of the Insurance Company of North America, Philadelphia, has lost \$25,000 of the institution's funds in mining speculations.

Serious floods have occurred in Lombardy, Venetia and the Tyrol; Verona and the city of Trent are inundated.

Major Phelps, the defaulting superintendent of the Philadelphia almshouse, has been arrested at Hamilton, Canada. He will resist extradition.

The garrison at Aboukir, numbering between 3,000 and 6,000 men, were dispersed at Kafir-Dwar yesterday. The officers were detained.

Wednesday, September 20.

The government has obtained new and important evidence in the Star-Route cases.

General Butler received the nomination for governor of this State, at the Democratic State Convention held in this city yesterday.

A good observation of the newest comet, or that close to the sun, was obtained at Cambridge yesterday.

A terrific storm prevailed at Newburgh, Canada, yesterday afternoon, doing much damage to buildings, trees and fences.

The czar of Russia left St. Petersburg for Moscow last night, and it is supposed his coronation will soon take place.

Thursday, September 21.

Hon. R. R. Bishop received the Republican nomination for governor of this State, at the convention held in Worcester yesterday.

Secretary Folger was nominated for governor of New York, yesterday, and Gen. W. H. Bulkeley for governor of Connecticut.

The Russian imperial court has been established in the Kremlin at Moscow, and the czar and czarina arrived there from St. Petersburg yesterday.

Damanhour has been occupied by the British troops. The commander at Fort Glemieh has been summoned to surrender.

Dr. Newman Smyth was yesterday installed as the successor of the late Dr. Leonard Bacon, at New Haven.

Friday, September 22.

The garrison at Fort Glemieh has surrendered to the British forces.

Sixty new cases of yellow fever were reported at Pensacola yesterday; two deaths occurred.

Several towns in the Tyrol have been destroyed by the recent floods, and twenty-six bodies have been found in the flooded districts.

Major Haines' plan for the improvement of the Potomac flats has received the approval of the Secretary of War. The estimated cost is \$2,716,000.

Stanley, the African explorer, has arrived in Lisbon, Portugal.

The last of the Irish "suspects" were released from Kilmahamall yesterday.

Saturday, September 23.

Danietta has been occupied by the British forces.

Arabi Pacha and his accomplices are to be tried by court-martial.

The surplus funds in the United States Treasury amount to \$347,000,000.

The exhibition building at Sydney, New South Wales, with all its contents, has been destroyed by fire, the property loss aggregating \$2,500,000.

A train was telegraphed on the New York Central and Hudson River Railroad in the Fourth-avenue tunnel at the Eighty-sixth-street station, New York, yesterday, by which two persons were killed and between eighteen and twenty injured.

Monday, September 25.

Engineer Melville and companions, of the Arctic steamer Jeanette, had a public reception in Washington on Saturday night.

Thirty soldiers were drowned near Eszek, Austria-Hungary, on Saturday.

General Wolsey and Admiral Seymour are to be raised to the peerage, for their services in Egypt.

Turkey has ordered the immediate surrender to Greece of the whole frontier fixed by the international commission.

The Grand Sheriff of Mecca has been deposed and imprisoned on account of holding treasonable relations with Arabi Pacha.

The steamer "Edam" foundered in the Atlantic on the 21st instant after colliding with the steamship "Lepanto" from Hull for New York. All on board the "Edam" except two were saved.

The Secretary of the Treasury has issued a call for the redemption of bonds of the five per cent. funded loan of 1881, continued at 1-2 per cent. from August 12, 1881. The call is for \$25,000,000, and the principal and interest will be paid at the Treasury on the 23d of December next.

The storm of Friday and Saturday in New Jersey and Pennsylvania was very severe. Bridges were swept away, and railway tracks submerged. At Trenton, Princeton, Bound Brook and other places much damage was inflicted, and the aggregate amount of property destroyed will probably reach \$1,000,000. Several lives are also reported lost.

RHODE ISLAND.

A very encouraging work of grace is in progress at Hope, and on the evening of Sept. 10 two persons presented themselves for prayers.

Union temperance meetings are held in Westerly, in which a very active part is taken by both clergy and laity. Rev. J. B. Hamilton is one of the most zealous and efficient workers in the cause. Such efforts ought to be made in every town and village and city of the State.

The new church at Hebronville presents a very fine appearance, and is rapidly approaching completion. Under the energetic labors of Rev. E. Tirrell, it is expected that it will be ready for dedication before many weeks.

The annual general meeting of the Old Baptist Church has just closed its session in Scituate. The meetings were well attended and were quite interesting. This denomination has existed more than a century in this part of the State, and was formerly about the only one that maintained a good degree of spiritual life. But at the present time the spiritual welfare of the people is looked out for by several denominations provoking one another to good works and great results.

Much interest has been shown of late on the Sunday question in Newport. Sunday evening concerts have been held at the Casino throughout the season, to the great annoyance of the Christian citizens and to the moral harm of the community. Therefore a petition was drawn up and circulated, requesting the discontinuance of these concerts on the Sabbath, and signed by all the clergymen of this city except Rev. Mr. Wendte of the Channing Memorial Church. On a recent Sabbath morning, in the presence of a congregation completely filling the church, Rev. Mr. Wendte defended his course and gave his views of the observance of the Sabbath. It is sufficient to say that it will require a very protracted and vigorous effort to bring Puritan Newport to the adoption of these views.

X. Y. Z.

MAINE.

The permanent residents of Old Orchard have made a subscription of over twelve hundred dollars toward building a chapel on the camp-ground. An eligible site on the corner of Union and Central Avenues has been donated by the Camp-meeting Association, and immediate steps are to be taken for the erection of the building.

At the annual meeting of the Old Orchard Camp-meeting Association the financial report showed that the mortgages on the property had all been cancelled, leaving a floating debt of less than one thousand dollars against the association. The committee was ordered to repair and improve the auditorium and preachers' stand, and put them in order for next season's meetings.

Ex-Mayor Ludden, one of the leading citizens of Lewiston, and a prominent lawyer in the State, died this week. Mr. Ludden was an active temperance man and a devoted Christian. His death will be a great loss to our community.

A good religious interest prevails in the Methodist Church at Brunswick. Several have recently given their hearts to Christ. At Saccapappa, also, there are indications of revival. At Pine St. and Vaughn St., Portland, several have recently risen for prayers. Ten persons, last Sunday evening, at Vaughn St., sought the Saviour.

Rev. I. Lord spent last Sabbath at Farmington, and preached in the M. E. church. Bro. C. W. Morse was present and took part in the services. There is something delightful in seeing these veterans, in the autumn of their lives, alive in the interests of the church, and happy in their superannuated relation.

Capt. Cyrus Sturdivant spent last Sabbath with Rev. A. Cook on Chebeague Island, delivering two addresses on the Sabbath at the church, and one Monday evening at the North End school-house. Quite a number signed the pledge on Monday evening. Tuesday evening he gave an address at Congress St., Portland.

NEW HAMPSHIRE.

Gleanings.—We are glad to learn that the wife of Rev. E. C. Bass, of Lawrence, is somewhat improved in health.

We understand that the pulpit of Baker Memorial Church, Concord, vacated by Rev. C. Parkhurst, is as yet without a regular supply. Different persons are preaching from Sabbath to Sabbath.

It is stated in print that Rev. S. Holman, of Concord, has taken the position of financial agent of the seminary at Tilton. He has aptitude for the work, and we trust he will be successful in increasing the funds of the institution.

The new year with the Seminary opens very auspiciously. About one

hundred and forty students are in attendance—a larger number than in any fall term for a number of years. Excellent work in instruction is being done, students are pleased, and the prospects of the institution were never so good as now.

The Methodist parsonage at Lempestre has recently been painted on the outside and had blinds put on it. The interior is also in excellent condition, and it is, together with a very comfortable and attractive preachers' home. Rev. J. L. Harrison is laboring here with earnestness and success, and is in the midst of his third year.

Methodism at Hampton is steadily gaining, under the earnest labors of Rev. J. K. Spaulding. The removal and improvement of the church building was a grand work, and the expense has been fully met. No little work on the church has been done by Mr. Spaulding with his own hands, who is an excellent mechanic as well as preacher. The venerable Rev. E. Scott, living here, is ever the pastor's true friend and coadjutor.

It will be seen by an advertisement of the Eastern Railroad in another column, that a very attractive excursion has been arranged to the White Mountains, leaving Lynn and points further east October 3, tickets being good for return on any train until October 9. Reduced rates have been secured at the hotels, and also for those who desire to extend their trip to the Profile House. We suspect our excellent Brother Wilcomb, of Ipswich, has been instrumental in arranging for this excursion, as he is to accompany the excursionists, and will see that everything that can be done will be done for their comfort and pleasure.

Among the many noticeable features of our civilization, compared with the older countries, that which most quickly attracts the attention of strangers is the neat and tasteful manner in which, with few exceptions, the houses of our New England towns and villages are painted. While, of course, this is owing to that sense of economy and beauty native to our people, not a little is due to those who have spared neither labor nor expense in stimulating and satisfying taste. Among the most prominent of those engaged in perfecting a first-class article is the Boston Lead Manufacturing Co., whose advertisement appears in another column. An experience of over fifty years and the possession of a very large and increasing business testify to the quality of their product. The fact is, the Boston Lead Manufacturing Co. is the best and most reliable of the kind in the United States. Their product is equally so of their makes of Sheet Lead and Lead Pipe.

The tenacity with which people abide by their early faith in Ayer's Sarsaparilla can only be explained by the fact that it is the best blood medicine ever used, and is not approached in excellence by any new candidate for public favor.

"Help yourself and others will help you." But don't fail to use Kidney-Wort for all liver, kidney, and bowel complaints, piles, costiveness, etc. The demand of the people for an easier method of preparing Kidney-Wort has induced the proprietors, the well-known wholesale druggists, Wells, Richardson & Co., of Burlington, Vt., to prepare it for sale in liquid form as well as in dry form.

Wheat Bitters are not an intoxicant or another name for whiskey, but are a perfect blood, brain and nerve food.

Explicit directions for every use are given with the Diamond Dyes. For dyeing Mosses, Grasses, Eggs, Ivory, Hair, etc.

There is untold suffering among the fair sex, which Wheat Bitters will relieve, and turn weakness into strength.

Scrofula, and all forms of scrofulous disease, are rapidly purged out by the use of Ayer's Sarsaparilla.

THE WHITE MOUNTAIN MINISTERIAL ASSOCIATION will hold its next meeting at Lancaster, N. H., commencing Tuesday evening, Oct. 24, and closing Thursday.

Preaching—Tuesday evening, by A. F. Baxter, Wednesday afternoon, C. A. Cressy; Wednesday evening, D. C. Knowles.

EX-SAYERS: Agency of the Holy Spirit in the Preaching of the Gospel, Smith, Hayes, Christian, Eustace, Heath, Eaton; How to Secure the Greatest Results in Revival Work, Fowler, Crowley; Administration and Renunciation of Jesus, Robinson; The Power of the Holy Spirit, C. A. Cressy; The Christian's Duty, C. A. Cressy; The Christian's Life, C. A. Cressy; The Christian's Death, C. A. Cressy; The Christian's Resurrection, C. A. Cressy; The Christian's Glory, C. A. Cressy; The Christian's Kingdom, C. A. Cressy; The Christian's Power, C. A. Cressy; The Christian's Victory, C. A. Cressy; The Christian's Triumph, C. A. Cressy; The Christian's Reward, C. A. Cressy; The Christian's Crown, C. A. Cressy; The Christian's Home, C. A. Cressy; The Christian's Family, C. A. Cressy; The Christian's Church, C. A. Cressy; The Christian's World, C. A. Cressy; The Christian's Heaven, C. A. Cressy; The Christian's Hell, C. A. Cressy; The Christian's Judgment, C. A. Cressy; The Christian's Eternal Life, C. A. 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